THE

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Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

NEW YEAR'S DAY.

Mr. Editor,—At this season when the old year has departed and the new year is opening before us, by a kind of common consent, indeed by a sort of compulsion, both youth and age seem to experience an unusual share of joyous feeling. Care smooths his wrinkled front; the heavy heart, for the moment, forgets its sorrow; and a smile lights up almost every face. So far from being a season for serious reflection on the past, or of pious resolution for the future, this period, more perhaps than any other, is devoted to dissipation or trifled away in frivolity.

That gayety of spirit which now appears to exhilarate the heart, is certainly not unamiable in itself. At the occurrence of a New Year, to indulge in a measure of sprightly intercourse with our friends, somewhat greater than on ordinary occasions, can never, I think, be condemned with propriety. It is only the excess into which we are all prone to run, when in a state of excitement, which is to be censured and avoided. It is well known that excessive feasting and merry making on any occasion, not only defeat their own ends at the moment, but often lead the parties indulging in them, into gross sins, and sometimes into disputes and rivalships which separate them for ever after.

I am far, Mr. Editor, from wishing to throw a shade of gloom over the minds of your readers at this fair and brief season of enjoyment. I must confess that my own mind is in a state of pleasurable emotion, at witnessing the scenes and occupations which are passing around me. I wish rather to direct this little stream of enjoyment into a safe channel, than to stop its course altogether. By the thoughtless, the fashionable and the dissolute, whatever I might say to check their intemperate mirth, would, I know, have little chance to be read and regarded. But to the calm and sober minded Christian I will offer a thought or two, *on the pleasure to be derived from a recollection of the past, and an anticipation of the future.*

Tracing in memory the various scenes and changes of the year which has past, the mind of the firm and enlightened believer may discover that which ought to brighten his mind with a degree of joy. Though clouds of darkness and sorrow may chequer the retrospect, still he must be conscious that another year has been passed in travelling that path which will terminate in immortal bliss—"in joy unspeakable and full of glory." The strong and delightful conviction will be impressed on his mind,

"that his salvation is nearer than when he believed." He will recollect the holy warfare which he has often maintained with the foes of his spiritual peace, and in many instances, if not in all, that he has, in the conflict, been "more than a conqueror." In proportion as he can perceive that his affections, desires and passions, have been brought into sweet captivity to "the obedience of Christ," and that he has increased in grace and spiritual knowledge, as the year was passing over him, he will experience

"What nothing earthly gives or can destroy,
The soul's calm sunshine and the heartfelt joy."

In like manner, the true and consistent Christian, in looking forward to the future, will rejoice "for the hope which is laid up for him in heaven." This hope is the sure and steadfast anchor of his soul. "Its origin is the promise of God; his power is the guarantee of its *continuance;* his unchanging purpose and his everlasting love the pledges of its *consummation.*" Christian hope can never be wholly extinguished—

"But like the distant taper's light,
It marks and cheers his way;
And still, as darker grows the night,
Emits a brighter ray."

With the man of the world hope is ever fluctuating, sometimes yielded to black despondency, and sometimes in the conflict to retain it, his spirit is pierced with most acute and painful sensations. "It seems," says one, "to sport with the terrors of the heart, and to deepen their intenseness, by making them more definite and distinct." Not so the Christian's hope. Its gleams are bright, though sometimes broken; and the gathering darkness which at times hangs over his mind, is at length dispelled by its cheering influence. Standing at the opening of a New Year, and looking forward to the scenes and changes through which he will probably pass, every prospect is gilded with its beams; every occurrence he knows will be ordered by his heavenly Father; and he exclaims, "grant me thy grace, and if I live I will live unto Thee; if I die I will die unto Thee; living or dying I will be the Lord's."

In the prospect of living through the coming year, nothing, I verily believe, can give more pleasure to a pious mind, than to devise *some new thing*, for the glory of God and the good of mankind. In doing good we certainly enjoy the purest pleasure of human life. And where is the man who has tried and exhausted *all the ways*, in which it is practicable for him to serve his Maker and benefit mankind? And what season so proper to devise a *new way*, or *a new effort*, as when he is entering on a New Year? How immense the addition that would be made to pious and useful efforts and institutions, if every Christian man and woman would task their faculties, at the beginning of the year, to think of the best way of doing some good, in *kind* or in *degree*, that they have never yet done; and should resolve to begin the enterprise without delay? I wish to dwell on the idea that this would not merely increase the happiness of others. It would probably augment that of the benevolent contrivers and agents, more than that of the most miserable fellow creature whom they might relieve. He who promotes the happiness of others, commonly adds to his own more than to theirs. He prepares for himself a feast of delight on earth, and he lays up for himself "a treasure in heaven."

"For he who marks, from day to day,
With generous acts his radiant way,
Treads the same path his Saviour trode,
The path to glory and to God."

Much, Mr. Editor, I know might here be added on this subject. But

brevity in a piece of this kind, gives it the best prospect of being perused. I conclude, therefore, with wishing you and your readers, with sentiments of Christian congratulation, a happy New Year.

K.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LETTER XI.

(*Concluded from page 531 of Vol. II.*)

We now proceed to the consideration of the next answer in the Catechism, which is—"God executeth his decrees in the works of creation and providence." In the two great theatres of display, creation and providence, the Deity carries into effect his eternal purposes, in all the variety and particularity of their manifestation; and all concentering, like so many scattered rays, to this one point, the illustration of his own glory. It belongs to the following answers to explain, more particularly, how this is done. Here, however, it may be proper just to notice a speculation, which, if mentioned at all, should be introduced now. It is, whether we are to consider the whole material and intelligent universe as having being created at the same time with the world which we inhabit. Some have supposed that myriads of ages before the formation of our world, and perhaps of the solar system of which it is a part, other systems, peopled with intelligent beings, had existed. Some, too, are of the opinion, that the work of creation is still going on—That in the immensity of space, new systems are frequently springing into birth, at the command of the Almighty Creator; and perhaps that some also, having finished their destined period, are occasionally blotted from existence.—One thing is clear, that this is all matter of mere conjecture, and that nothing certain can be known on the subject. The analogies on which any reasonings on this subject may be built, must be very slight, if not entirely fanciful. Some have thought that it was not deeming worthily of the great Creator, to suppose that he permitted his omnipotent power and infinite goodness to slumber in silence from all eternity, till within about six thousand years. But I am afraid that this itself, is not to talk in the most worthy manner of the Creator: For carry the work of creation back as far as you can, there must still have been an eternity before that, in which there was no creature—in which the Creator dwelt alone. We see, therefore, that the difficulty is not at all relieved. The truth is, the subject is altogether beyond our knowledge, and beyond our conceptions; and in all such cases, as soon as we perceive the fact to be so, duty and comfort both dictate, that we should cease our speculations.

I do not, indeed, suppose, that what the scriptures teach us on the subject of creation, was intended to apply directly to any thing but the system with which we are concerned. As to the formation of angels, the scripture does not distinctly inform us when it took place. It once appeared most probable to me, that they were created some considerable time before man. I now rather think it probable that they were formed on the first day of creation. It would seem, from a passage in Job, that they were the witnesses of the formation of man, and rejoiced in it—It is said, "the morning stars sang together, and all the sons of God shouted for joy." It does not appear improbable, that the time that man continued in innocence was a space long enough for the apostate angels to have effected their rebellion and fall, and to have become the tempters and seducers of our first parents.

But we have a little anticipated the next answer of the Catechism, which is—"The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good."

Let us take the several members of this answer in order, and make a few observations on each.—1. God made all things of nothing—"In the beginning God created the heavens and the earth;" this is the simple, sublime, and satisfactory account of creation, which we derive from revelation. Infinitely more satisfactory it is, than all the *cosmogonies*, or accounts of the origin of the world, that have been given by philosophers and poets, either ancient or modern. Of these some supposed that the world was eternal; others that it was formed out of pre-existent matter, which they supposed to be eternal; for it does not appear that one of them entertained the idea distinctly, of the production of matter out of nothing. The Mosaick account simply states that the Creator spake and it was done, he commanded and it stood fast. You will notice that no attempt is made to tell, or to describe *how*, matter rose out of nothing into existence. The fact is that this could not be told, and cannot be even conceived of by us. How *something* should be made out of *nothing*, is beyond all our conceptions. Talk of mysteries in religion—there is not one of them all greater, or more beyond the reach of our understandings than this. Yet of this we entertain no doubt. Matter was either created, or it was eternal. To suppose it eternal, is infinitely absurd, as well as contrary to scripture. To suppose it created is not absurd, is not irrational; for to create it was competent to infinite wisdom and almighty power. In a word, although it transcends our faculties to comprehend it, yet it is in no wise contrary to reason to believe the fact.

2. It was *by the word of his power*, that God made all things of nothing. I have never read any thing so awfully sublime, as the representation of Moses, that God spake creation into existence *by a word*. He willed it, he ordered it, and it was done, it existed—"Let there be light, and there was light." Longinus mentions this as a wonderful instance of the sublime. But turn your attention, my young friends, from words to things—from what may strike the fancy to what shall affect the heart—and while you contemplate the wonders of creating power, adore the Author of your being, and feel yourselves as nothing in his presence.

3. It was *in the space of six days* that God created all things. No doubt it had been equally easy with God to have made all things in an instant of time. But as it helps our conceptions of the work of creation, now that it is formed, to think of its gradual production, so there were other wise purposes to be answered by it. An example of alternate labour and rest was hereby set, which was intended to be of use in every successive age. And the proper portion of time, to be set apart for the immediate worship of God and the cultivation of a holy and heavenly temper, was in this manner fixed by the divine appointment.

On the first day, the general system of the heavens and the earth was formed; and light was created, before the beams of the sun had dawned on the dark abyss—"On the second day, a firmament, expansion, or atmosphere was made, to support the water in the clouds, and to separate it from that which was below. On the third day, the water was drained from the earthy parts of our system, and gathered into seas, either in the bowels of the earth, or in such beds on the surface as were formed for it, and the earth was rendered productive. On the fourth day, the light was

collected into its future source, the sun, and the moon and stars were made to appear. On the fifth day the fishes were formed from the water, and the fowls from the same element. On the sixth day, the cattle, the creeping things, and the body of Adam, were all formed out of the dust of the earth; and Eve out of a rib taken from Adam's side: And both Adam and Eve were endued with immortal souls." In all this, a beautiful order is observable. Inanimate matter is first created and organized, the earth is made productive, animals are then produced out of matter previously formed; and last of all, man, the lord of this lower creation, is introduced into the world, ready furnished, and adorned in all its beauty, for his use and gratification.

Capellus, and others think that Spring was the first season that began its course, after the creation: Or that creation, if you will, took place in the spring. But in some respects, it was certainly harvest time, immediately after the creation; for we are expressly told that the trees and herbs brought forth their fruits and seeds, as soon as they were created. It is also a fact, that in the earliest periods of time, mankind began their year uniformly in harvest; by which, however, must be understood the autumnal months. Hence Usher, Scalliger, and Spanheim, with great probability, place creation in the month of September or October.

The theories of Des Cartes, Burnet, Whiston, and Buffon, so far as they are inconsistent with the Mosaick account, are both impious and absurd—That of Buffon is absolutely ridiculous. I shall not state any of them; but only observe, that whenever philosophers have attempted to gainsay revelation, they have never failed to dishonour their own understandings, even in the view of the wisest of their own class, as well as to render themselves odious or pitiable, in the eyes of Christians.

I shall only remark farther on this clause in the answer, that we are struck with wonder, when we contemplate the visible and material creation; but that the *invisible*, immaterial, spiritual creation, is still far more wonderful. The soul of man—that thinking principle, my children, by which you now attend to this subject of creation—is far more wonderful, and far more noble, than the whole material creation. It was for *spirit* that *matter* was formed. It was for souls that the world which you behold was created. In your souls, therefore, view the most astonishing and noble of your Maker's works below—And while you reverence them, O! try to secure their eternal happiness. Dr. Young, speaking of the final destruction of the material universe, justly says—

"The devastations of one dreadful hour,
The great Creator's six days' work devour;
A mighty, mighty ruin! Yet *one soul*
Has more to boast, and far outweighs the whole."

4. When God had finished creation, it was *all very good.* This is frequently repeated in the Mosaick account; and this the holiness and goodness of the Creator required. We cannot conceive that the *immediate* workmanship, or production, of a perfect Being, should be otherwise than perfect—perfectly free, at least, from all moral blemish. Account for the origin of moral evil as we may, we cannot reconcile it with our ideas of the perfect holiness of God, that he should have made man *a sinner.* He did not make him so. He made him, as well as every thing else, *very good.* And here, let me remark by the way, is the great radical error—the *proton pseudos*—of all the infidel writers, who have ever attempted to give an account of man—of his origin, state, and

duties. They reject the scriptures, and then they take man to be *now* what he was *at first*—when he came fresh from the hand of his Creator. This is an unqualified and fundamental error; and of consequence, the whole of the systems which they build on this idea—that man's natural propensities are all *now* what God at *first* made them—must be deeply and fatally erroneous.

It would be pleasant to dwell a little on the fair and faultless face of creation, before it was yet marred and deformed by sin. Milton has given to it all the colours of his rich fancy, and to him I refer you. But I must not fail to warn you against giving in to any of the fanciful theories—I think them impious as well as fanciful—which you may perhaps meet with in reading, and which all go to represent the Mosaick account of the creation as *not strictly and historically true.* One of these writers will have this account to be a mere fable; another, not a fable exactly, but a *mythos*, or scheme, or story of explanation; another, an allegory, and I know not what beside. Alas! who made these men the correctors of Moses, the great prophet of God. He delivers what he says as unquestionable facts. As such they were no doubt revealed to him by God, and as such we are bound to receive them. It is expressly said—"Through FAITH we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

With what impressions, my young friends, you may have heard this discussion on creation, which I am now to close, I know not. But the topick itself is certainly calculated to fill the mind with solemn and devout ideas.

1. What a view does the work of creation give of the power, the wisdom, and the goodness of God? Who can conceive of that power, at whose bidding the material and immaterial worlds sprang from nonexistence into being; and by which they are constantly upheld! How resistless is this power! How safe are they who are secure of its protection! How awful the situation of those to whom it is hostile! Nothing can withstand or escape it. With what earnestness and solicitude should every human being, who is yet in the place of repentance, seek to make the Almighty God his friend?

Again—Who can measure, or comprehend, the wisdom displayed in all the Creator's works? Every thing adapted to its intended effect, and all harmonizing in perfect order, and in perfect subserviency to the designs of the great Author and Governor of all.

Once more—The goodness of God shines throughout the universe. It is written, in legible characters, on all his works. All have a tendency to promote the happiness of his sensitive creatures. "He openeth his hand and satisfieth the wants of every living thing." But you, my young friends—you are formed, not for the enjoyments only of this passing, momentary state, but as probationers for a felicity as lasting as the existence of God himself. Will any neglect to make sure of this felicity? Will any sacrifice it for fugitive gratifications? Will any regard it as less than "the one thing needful?" No language can express the madness of such folly. O! let it be the first and immediate concern of all who hear me, to take care for the happiness of eternity.

2. But the subject we have been considering leads us to reflect on the *imperative* obligations to duty, gratitude and love, under which our relation to God has placed us. He is our Creator: He made us what we are: He has given us all that we possess: He upholds us in being: we depend on him, every moment, for all that we enjoy, and

for all that we can hope for. Has he not a clear and absolute right to our service, our obedience, our gratitude, our love? Can any thing be so wicked, and so base, and so rebellious, as to refuse to obey and love him? Is he not worthy of our warmest affections, our highest esteem;—the consecration of all our powers, of all that we have and are, to his service and glory? Has he made us—not like the brutes—but more like the angels—capable of knowing, adoring, worshipping, and enjoying him, to all eternity? And shall any of us prostitute these capacities to lower and baser objects? Shall we give them to his rivals and enemies? Shall we violate all the strong and tender ties, that bind us to a true allegiance—to a willing and delightful obedience—to the Sovereign of the universe? Shall we not rather commence, at once, the enjoyment of God, by holy communion with him, and a sweet surrender of our whole selves to his rightful demands? Shall we not thus begin a preparation for an eternal heaven, while we draw a present portion of it down to earth? I suggest to you, my dear young friends, some of my thoughts, in this questionary form. The questions carry with them their own answers: Or rather they are too full of import to be answered in words, or even in thought. We can never conceive, either of the folly and danger of having God for our enemy, or of the wisdom and happiness of making him our friend.

Do not, I entreat you, satisfy yourselves with mere speculations on the important subjects which I am bringing before you. Your attendance—your manifest diligent and serious attendance here—is indeed gratifying. But I cannot endure the thought, that your knowledge should be increased, and that your hearts should remain unaffected—That would be only to increase your responsibility, and to aggravate your final condemnation. Let every subject we discuss be followed with serious, with devout meditation; with application to your hearts and consciences; with fervent prayer, that it may be blessed to your everlasting benefit. So treat the subject of your attention this evening. Retire meditating on God; on yourselves, as the work and creatures of God; and on the indispensable duty that you owe him.—Go thus to your families and your closets; and there worship the God whose you are, and whom you ought to serve. Make him, in Christ Jesus, your covenant God; that thus you may be prepared to dwell for ever in his immediate and blissful presence.—Amen.

FOR THE CHRISTIAN ADVOCATE.

RELIQUIÆ EVANGELICÆ,

OR

Thoughts on Christian Doctrine, Duty, and Experience.

"Reliquiæ rerum moventur in animis, de quibus vigilantes cogitavimus."

Cic. de Div.

At a certain period of his life, the editor of this work was in the practice of writing down his thoughts, as they occurred, on various topicks of a religious kind. In this way he filled two or three small volumes with manuscript. Sometimes he pursued a subject till what he wrote formed something like a regular essay; and sometimes he penned only a few thoughts, which struck him as important and interesting. Many of these short pieces are of a practical and experimental kind, some are doctrinal, some contain criticisms or remarks on passages of scripture, and some relate to moral or philosophical disquisitions connected with religion. In looking over these volumes, he thinks he can select a number of pieces which the readers of the Christian Advocate may, perhaps, receive favourably, and read with

advantage. He proposes to make the trial, and to stop when he shall find—for he thinks he can find—when his readers believe that they have had enough of these miscellaneous thoughts and observations. In the mean time, they shall not occupy a large space in any number of the Advocate; and shall always be postponed to make room for the valuable communications of correspondents.

No. 1.

He who thinks that the plan of saving sinners through the mediation of Jesus Christ, as revealed and taught in the gospel, is, in any feature of it, *not worthy of God;* has either never seen its true character and excellence at all, or is, for the present, in a cloud of darkness. When under the enlightening influence of the Spirit of grace, this plan is beheld in any good measure as it really is—for it is only an imperfect view that can ever be had of it in this world—there is a glory perceptible in it, which no language can express, and which all but overwhelms the soul. The glory of the blessed God, in his several attributes, is seen to shine in it, and in every part and every view of it, beyond the comprehension of the human mind.—Do unsanctified men ever have these views of the glory of God, as it is exhibited in the plan of salvation by Jesus Christ? I think not.—Do *all* sanctified men have these views? I think they do; though in very different degrees, both of clearness and frequency.

No. 2.

Matt. iv. 11.—"Then the devil leaveth him, and behold angels came and ministered unto him." In meditating on this passage, it has struck me as *a general truth,* that when, in Christian experience, the temptations of Satan have been strenuously and successfully resisted, divine manifestations and consolations—the messengers and ministers of grace—are likely to succeed, and that speedily. Christ was made "like unto his brethren," and they, in their measure, are made like unto him. He was "touched with the feeling of our infirmities, being in all points tempted as we are, yet without sin."

No. 3.

I find that it is a pretty common notion among professing Christians, that they cannot properly commune at the Lord's table with a brother or sister who they think has injured them, while the injury has not been repaired: and they attempt to justify this notion by what is said by our Saviour in Matt. v. 21—24. But this passage has nothing in it to the purpose for which, in the present case, it is alleged. What says our Saviour?—"If thou bring thy gift to the altar, and there rememberest that *thy brother* has aught against *thee*"—not that *thou* hast aught against *thy brother.*—If my brother has injured me, I may cordially forgive him; and may leave *his* offence, having suitably admonished him of it, between his own conscience and his God—hoping and praying that God may give him repentance, and that we may yet meet in a world where there will be neither sin nor alienation.—Surely, if my brother has done me one injury, and persists in it, I am not required to put it in his power to do me another, by depriving me, for a time, of a most precious Christian privilege.

But if I am conscious of having injured my brother, I cannot properly go to the Lord's table, till I have sincerely repented of this sin—And the sincerity of my repentance is to be proved, by a proper acknowledgment of my offence to my injured brother; and by taking all suitable means to obtain his forgiveness and a cordial reconciliation. The intention, therefore, of our Lord's injunction in the case

considered, is entirely perverted; nay, it is even *inverted*. The parties concerned are made exactly to change the places which the Saviour has assigned to them.—Nor is this the only instance in which professing Christians are sometimes seen, by a real but criminal mistake, to apply to others, what truly relates to their own personal duties. "Understandest thou what thou readest?"—is a question which, in perusing his Bible, every Christian should often put to himself.

No. 4.

It is possible that a Christian may question the evidence of his good estate, in the matter of his salvation, too much as well as too little. He may go on questioning, till he is tempted to question all Christian exercise and even the word of God itself. If he finds, after long, deep, prayerful and repeated trial, observation and self-examination, that he has, according to his best judgment, those evidences of a gracious state which he finds in holy scripture, and in other Christians—then, if he still questions his saving interest in the divine favour, he of course must question the very things with which he has compared himself.—This is probably not a common form of temptation; but it is undoubtedly not only a possible one, but one which some have actually and sorely experienced.

HYMN FOR SABBATH SCHOOL CHILDREN.

By Cowper.

Hear, Lord! the song of praise and pray'r
  In heav'n, thy dwelling-place,
From children made the publick care,
  And taught to seek thy face.

Thanks for thy word, and for thy day;
  And grant us, we implore,
Never to waste in sinful play
  Thy holy Sabbaths more.

Thanks that we hear—but O impart
  To each desires sincere,
That we may listen with our *hearts*,
  And *learn*, as well as hear!

For if vain thoughts the mind engage
  Of elder far than we,
What hope, that at our heedless age
  Our minds should e'er be free?

Much hope—if thou our spirits take
  Under thy gracious sway,
Who canst the wisest wiser make,
  And babes as wise as they.

Wisdom and bliss thy word bestows,
  A sun that ne'er declines;
And be thy mercy show'r'd on those
  Who placed us where it shines!

Miscellaneous.

The editor of this miscellany was long since appointed, by the General Assembly of the Presbyterian Church in the United States of America, to write the history of that church. After much time and labour spent by him and his associate, Ebenezer Hazard, Esq., now deceased, in collecting and arranging materials, the first two chapters of this history were composed, more than twenty years ago. But on the completion of these chapters the work was suspended; and till the present time it has never been resumed.—The cause of so great a delay, it would be tedious and useless particularly to explain. Had not the editor, at the earnest solicitation of some of his brethren in the ministry, become the conductor of this miscellany, it was his purpose to devote himself, as his stated occupation, to the carrying forward of the work which had been so long at a stand. But employed as he now is, he can assign to it but a remnant of his time.

He has determined, however, to publish in the Christian Advocate, the two chapters which are already in manuscript. By doing this, if he should never do more, he will at least afford some assistance to a future historian; and he will also make known *the origin* of the Presbyterian Church in the United States—in regard to which many of the members of that church, both clergy and laity, have complained that they were almost wholly ignorant.

For his continuance of this history, the writer is not to be considered as in any wise pledged. It is not without reluctance that he so much as mentions the hope, which for some time past he has secretly cherished, that if the measure of health which he now possesses should be continued, he may be able to complete an additional chapter, once or twice in a year. And if, beyond his expectations, he should be able to make these chapters numerous enough to compose a volume, they may then be extracted from this work and published in a separate form. Meanwhile, it is believed that they will constitute articles for the Christian Advocate, as useful and interesting as any which the editor could furnish.

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HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

CHAPTER I.

The Origin of the Presbyterian Church in the United States of America.

The gospel has often been extended by that spirit of persecution which it prohibits and condemns. That "the blood of the martyrs is the seed of the church," was a maxim with the primitive Christians; and succeeding ages have abundantly exemplified its truth. But in no instance, perhaps, has this truth been more strikingly exhibited, than in the diffusion of Christianity through the extensive region, now denominated the United States of America. To persecution for conscience sake, as the chief instrumental cause, this diffusion is unquestionably to be attributed. He who "maketh the wrath of man to praise him," rendered the effusion of that wrath in Europe, the means of founding in America a new empire for the Christian church; whose extent is already great; whose enlargement on every side has been unceasing; and whose ultimate boundaries seem destined to be no other than those of the western hemisphere.

A few indeed of the Anglo-American colonies, owed their original settlement to other motives than a desire to escape restraint on the subject of religion. In Virginia and New-York, the first settlers were influenced to emigrate wholly by the prospect of worldly emolument; and they established, of course, the same religious systems which had received the sanction and patronage of power, in the countries of which they were natives. The original proprietors of the Carolinas likewise, were strongly attached to the national church of England; though a large proportion of their first and most valuable settlers were drawn to them, chiefly by the hope of a full toleration in religion. But in almost every other instance, the British settlements in North America were peopled by those who fled from intolerance and persecution at home. It was the same powerful impulse, the desire of an uncontrolled profession and practice of their religious creed, which, rising superior to the love of country and all its concomitant attractions, planted in uncultivated wilds the Puritans of New England, the Quakers of Pennsylvania, and the Roman Catholicks of Maryland.

All these sects were found in America, a considerable time before

the existence of a single Presbyterian church. A few Presbyterians, indeed, were scattered through almost every part where settlements were made; and in some places they formed even a considerable portion of the very thin population which then existed: but they were no where regularly embodied. It will afterwards be seen, that no presbytery was formed till about the commencement of the eighteenth century; and that it was but a few years previously to this, that the first congregations were fully organized.

It is natural to inquire why the Presbyterians were so much later in forming their establishments, than any of the other denominations of Christians which have been mentioned. The summary answer is, that it was later before they suffered persecution in the country from which they sprang. The oppressive measures which, during the reigns of the British sovereigns Elizabeth, James, and Charles the First, were adopted and carried into effect against the Puritans, drove them ultimately, after some previous wanderings, to seek a refuge in the new world. On their arrival, they began to people what are now styled the New England states. The rigorous edicts which were issued against the Roman Catholicks, during the same, and a period somewhat later, induced them, under their friend and patron Lord Baltimore, to seek, in the same manner, a place of liberty and safety. The colony of Maryland owed its settlement to this cause. The sect of Friends, usually denominated Quakers, which arose in England under the protectorate of Cromwell, and which was persecuted both by him, and by the *laws* which were formed under Charles the Second (for that monarch himself appears to have regarded them with kindness), emigrated under their leader, the renowned William Penn, and commenced settlements in Pennsylvania, Delaware, and West Jersey.

But during nearly the whole of this period, the Presbyterians in Scotland, from whom those in America are descended, had no motive from persecution, or at least none that was sufficiently powerful with any considerable number, to induce them to exchange the country of their ancestors for a savage wilderness. Presbyterianism was then, as it is at present, the national religion of Scotland; and its influence was such that it controlled the court itself. This influence or ascendency was not indeed maintained, without many and violent conflicts. Scotland had never a prince who at heart was a Presbyterian; unless the weak and changeable James VI. might be, for a short time, a solitary exception. Even the regency which governed during the minority of that monarch, was zealously engaged to introduce the English episcopacy into Scotland. And when James was raised to the throne of England, he, as well as his unhappy son and successor, never ceased in their efforts to establish exclusively the forms and order of the English church, in the northern as well as in the southern part of the island of Great Britain. But every attempt was ultimately defeated; and the popular mind was so generally and so decisively hostile to Episcopacy, and in favour of Presbyterianism, that the friends of the latter never found themselves so much circumscribed in their own country, as to induce any considerable number to flee to another. The few who actually fled to America, did not furnish materials sufficient for organizing churches, on the plan to which they had been accustomed at home.

Cromwell, after he had subjected the Scotch completely, laid no other restrictions on them in matters of religion, than such as were necessary to prevent the extension of their ecclesiastical discipline to

civil punishments and privations. This, though it was not borne without reluctance, was still considered as a tolerable grievance.

But after the restoration of Charles the Second to the crown of England, the period arrived when the Presbyterians of Scotland, who had hitherto, since the reformation from Popery, enjoyed a comparatively happy and flourishing state, were, in their turn, to drink deeply of the bitter cup of persecution. Charles, in violation of the most explicit and solemn engagements, as well as of every principle of justice and gratitude, sanctioned, shortly after his accession to the throne, the cruel and ill-judged attempt to compel all his subjects to adopt the same religious creed and form of church government. In England, on the memorable St. Bartholomew's day, August 24th, A. D. 1662, the "Act of Uniformity," as it was entitled, had the effect to eject from their charges and livings in South Britain, about two thousand ministers of the gospel; the most of them eminently distinguished for learning and piety.

But even prior to this, measures had been taken to force episcopacy on the Scotch; and they were eventually the cause of still greater calamities, than the Act of uniformity produced in the sister kingdom. In England, the dissenters from episcopacy, though numerous when collectively taken, were still but a small part of the whole population. As therefore they had not the power of resistance, submission, however grievous, was a matter of course. In Scotland it was far different. Here the mass of the population was Presbyterian, and the Episcopalians were but a handful. Here, therefore, the attempt was nothing less, than by an act of power to change the religious attachments of a nation—Of a nation, too, which then boasted of its independence; which had successfully contended with its rival in many wars; which valued itself on the purity of its religious faith; and which deeply abhorred the system that it was required to adopt. In these circumstances, resistance was to be expected; and all the wonder is, that it was not greater, more general and more desperate, than it actually was. Such undoubtedly it would have been, had not the spirit of the nation been worn down and exhausted, by previous and long continued contentions and commotions. Resistance however was made; and made perhaps in that very degree, which was best calculated to draw down on all who were concerned in it the full vengeance of the ruling powers. Had it been more general and vigorous, it might, if not ultimately successful, at least have restrained, by the fear of retaliation, the barbarous cruelties which the victors inflicted on those over whom they triumphed. And had it been less violent and obstinate, less excitement would manifestly have been given to the vindictive spirit of the royal party.

But it is not the province of this history to detail the military executions, the civil proscriptions, the cruel torments and deaths, and the frequent banishments and transportations, which were suffered by the Scotch and Irish Presbyterians (for Ireland too had a share in the calamity) in resisting an attempt, which ultimately proved abortive, to subject them to the principles and forms of the English Episcopal church. It is sufficient for our purpose to have noticed the persecution which commenced soon after Charles II. came to the crown of England, in 1660; and which was not fully terminated till the accession of William III. in 1688. It was this persecution which brought such numbers of Presbyterians to this country, that they were able to constitute congregations and churches in America, agreeably to that system for an attachment to

which they had been driven into exile. This took place during the last five-and-thirty years of the seventeenth century; and it solves the inquiry why Presbyterian churches had not been planted before, and why they began to be planted now.

It is obvious that when the people of this denomination were once regularly established, they would afterwards be likely to be joined by those of their own persuasion, who were inclined to emigrate from considerations of convenience, or with the prospect of providing more liberally for themselves and their descendants; and that it would be no small inducement to emigration, with those of this class who had a serious regard to religion, that they could find in the country to which they contemplated a removal, all the privileges and ordinances of the church in which they had been educated. Such unquestionably was the fact; and thus, though the first Presbyterian establishments were the effect of persecution, they were speedily afterwards increased and multiplied, by the accession of those who were attracted to them by the hope of bettering their worldly condition, without losing the opportunity of worshipping God according to the dictates of their conscience.

The cause which determined the Presbyterians to settle in those particular parts of the country to which they came, was nearly allied to that which drove them from their own. Fleeing from persecution at home, they were naturally anxious to avoid it abroad. Had they gone to Virginia, they would have found their situation in no respect better than in Britain itself. In New England, the ground was pre-occupied by the descendants of the Puritans; who, although they agreed with the Presbyterians on doctrinal subjects, differed from them, especially from those of Scotland, widely and ardently, with respect to the order and government of the church. The Presbyterians, therefore, after a few of them had actually taken refuge in this region, generally sought for a situation more favourable to the organizing of churches, in full accordance with the principles and forms which they believed to be of divine authority. In the province of New York, the Dutch inhabitants were strictly presbyterian, both in doctrine and church government; but difference of nation, language and habits, rendered them hostile to any settlement among them of the Scotch and Irish emigrants. The whole colony, moreover, was soon ceded to the Duke of York; after which, although Episcopacy was not formally established by law, it was exclusively and powerfully patronized by the British court, and by all who were invested with civil authority in the province. The Dutch met with a degree of indulgence, because the free exercise of their religion had been assured to them by treaty; and because the difference of their language, in which all their religious services were then performed, rendered them less obnoxious, than they would otherwise have been, to the ruling party. The eventual establishment of a single Presbyterian congregation in the city of New York, was not made, as will appear in the sequel, without the most serious opposition from the existing government.

But in Pennsylvania, West Jersey, and Delaware, which were under the government of the Quakers; and in Maryland, where the Roman Catholicks predominated; there was a full and unqualified toleration. The Quakers granted it from principle, and the Catholicks from policy. The latter were still watched with a jealous eye by their enemies in Britain; and they secured religious

liberty for themselves, by granting it to all other denominations, with out discrimination or restriction. In these colonies, therefore, the Presbyterians made, at first, their principal settlements; because here they could act with a perfect freedom from restraint. A few, as we have seen, were thrown, by accident or necessity, farther to the east and north; and it will afterwards appear that one church of this denomination, as old perhaps as any in the country, was formed at Charleston, in South Carolina, before the English Episcopacy obtained the influence there, which soon afterwards it acquired. But for the reasons which have now been explained, the greatest number of Presbyterians chose their residence in the colonies of New Jersey, Pennsylvania, Delaware and Maryland; and here, where every circumstance was most favourable to their wishes, we shall find that they formed their first Presbytery, and put in train the entire system of their church order and government.

On the whole, then, it appears that the Presbyterian church in the United States of America, had its origin in persecution for conscience sake; that it had not an earlier origin, because the extreme of persecution, in Scotland and Ireland, was for a season delayed; and that, to avoid all the inconveniences which they had experienced in their native lands, the original members of this church, generally fixed their residence in those of the British colonies where no disabilities on account of religion existed or were allowed.

Hume's History of England—Neal's History of the Puritans—Cruikshank's History of the Church of Scotland—Mather's Magnalia—Trumbull's History of Connecticut—Proud's History of Pennsylvania—Smith's History of New Jersey—Ramsay's History of South Carolina and of the American Revolution—Original Manuscripts.

The clergyman by whom the following "Hints" were sent us, with his name, has assured us that they "are from the pen of a lady, and were intended, when first written, for *private use solely.*" He states, however, that he had obtained the consent of the writer, that they should be offered for publication in the Christian Advocate. With a few unimportant changes in the manuscript sent, we readily give them a place in our pages; and shall be glad to receive additional communications from the same pen. We have been obliged to divide the paper; but we believe the division will not materially affect the good impression, which we hope will be made by these judicious and well stated "Hints."—We think the most of them may be profitable to other Christian women, as well as to the wives of clergymen; and we advise that they be so considered and applied.

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HINTS ADDRESSED TO THE WIFE OF A CLERGYMAN.

Will my sister, whose advantages for moral and religious improvement are far superior to mine, yet allow me to remark on some things respecting her peculiar situation as the wife of a gospel minister, and freely to speak of the importance and responsibility of the station she occupies? The writer is well aware that she has assumed much; but is willing to believe the attempt will not be imputed to wrong motives. She values the friendship of the good, and is a debtor to all; but her obligations would not be discharged by indiscriminately praising all.

There are perhaps few situations more important than she occupies who is indissolubly connected with him that ministers in holy things:

nor can one of our sex often fill a station of greater responsibility. May not she in a great measure influence the opinions and manners of the female part of her husband's congregation? It is presumed her maxims and rules of conduct correspond with his, to whom all around look up for instruction and direction, and from which even the most thoughtless and gay would not have it appear that she deviates. It doubtless has also been a well known and embarrassing truth to our friend, that her conduct is most narrowly inspected. The good look for example; the wicked for a stumbling block, on which to cast the blame of their fall. If she acts with propriety, the respect, the gratitude and the confidence, of Christian friends are secured; and she confers additional lustre on the cause we love to honour. She may also bring a blot on this cause, and on the character of our sex, beyond what any of *us can do*, who move in a sphere more contracted and less conspicuous. Great, therefore, is her obligation to exert in the cause of our Redeemer a well directed influence.

It is not unfrequently said by those who wish to have it so, that "ministers are generally more unfortunate in their wives and children than any other class of men." The conduct of their families is held up to the view of a censorious world, ever ready to vindicate their own wickedness by the failings of the good; and to evade the force of the doctrines from the pulpit, by endeavouring to make it appear, that their influence does not govern the family of the preacher; or that the restraint which these doctrines inculcate, only tends to create a prejudice in the mind, even against morality.

Ill indeed might many things be made to appear in the best human character, if subjected to a critical and severe examination. "For in many things we offend all." We have certainly known the wife of a minister frequently and highly censured for that which would have passed unnoticed in others, more obscurely situated,—We have heard that condemned as the height of extravagance and folly in her, which in others would have passed unobserved or uncensured. Oh, should it ever become *fashionable* to find fault with our sister's conduct, what act of her's, however innocent, could escape the malice and the vile insinuations of the slanderer?

Much may she do towards contradicting this yet unproved assertion, that "*the family of the minister is more immoral than his neighbour's.*" If indeed it be true that his *wife* is not as good as his neighbour's, it may be expected necessarily to follow that his children will not be so: for the future character of every human being usually depends much on the *first principles* imbibed; and these are almost invariably derived from the mother. If unhappily a minister's son becomes profligate, the news is widely spread; and the wicked rejoice at it without noticing "the ninety-and-nine that went not astray." A more unhappy inference too is drawn from the imprudence of *one* minister's wife, than from the conduct of the *hundred* in the common walks of life, whose conduct is still more exceptionable.

But as "all things work together for good to them that love God," so may the ill designs and reports of enemies, if they excite ministers' families to greater diligence and faithfulness in duty; and place them more on their guard against every thing inconsistent with their high profession. If their exposedness to slander should prove the means of making them still more correct in their common deportment, and more hopeful heirs of glory, how would the machinations of the adversary be defeated? And blessed are those whose happiness for time and eternity is thus promoted—painful as are the means of their improvement. The stronger

our motives to action, the more vigorously and successfully do we exert ourselves; and the greater the known dangers of the forbidden path, the greater is our caution to avoid it. In this view, as well as in others, our minister's family is more favourably circumstanced than others, with regard to improvement both in morals and religion.

The prosperity of the church depends much on the faithfulness and good example of every minister of religion: and he must begin his faithfulness *at home*, who would govern well his church; lest it should be said, "Physician heal thyself."—Our Father in heaven has covenanted to reward the proper discharge of parental duties, in the conversion of the children of believers. Nor can the fact be denied, that ministers *generally*, are examples of fidelity to their own households. And who will dare to assert, that the consequence of their good instruction and government is, that their families are *more* profligate, when Jehovah hath otherwise promised his blessing to attend such means of grace? Small as their pecuniary means *generally* are, we usually see their sons publickly educated; and for the most part walking in the steps of their pious parents.—Nay, we not unfrequently see every child of the family become a subject of grace, and prove a blessing to society, and an ornament to the church.

A godly mother cannot sufficiently estimate the blessing of such an assistant in rearing her family, as is the devoted minister. Far from counteracting her pious labours, by eradicating, if possible, from the tender heart of the undiscerning child, every Christian principle, which she may have carefully planted there, and nurtured and watered by her prayers and tears —he too cherishes the growth by his precepts and example. Thus by giving his sanction to the counsels of the pious mother, they mutually aid each other, in directing the footsteps of their beloved offspring, with the greatest certainty, in the paths of virtue and the way to heaven.

Does modesty, humility and gravity, adorn the female character? In a most peculiar degree, do these graces give a charm to her character, whose husband, and children, and possessions, like those of the ancient Levite, are consecrated to the Lord. And we expect to see one thus exalted in point of privilege, far more devoted and holy than most of her sisters in Christian profession, and far better informed on divine subjects—fitted to reprove and able to instruct. To her we would often apply for counsel, fully believing that she would not fail to direct us aright.

The church was no doubt greatly blessed by the personal exertions of Mrs. Edwards; and the world had not been so greatly blessed by the productions of Mr. Edwards's pen, had she been incompetent to her station, or inattentive to the discharge of her duties. Perhaps the anecdote is already well known of Mr. M——, who expected Mr. Edwards to preach for him, but was disappointed. He went into his pulpit himself, and took occasion to confirm some points of doctrine, by saying such was the opinion of the *great* Mr. Edwards. To his mortification, when he descended from the desk, he was introduced to Mr. Edwards, whom he had never before seen. "Ah," said he, "is this Mr. Edwards? Well, I am told your wife is a more devoted Christian than yourself." Thus, in addition to all the good which her piety had produced, this honest man was saved from the imputation of flattery. It has also been said, that President Burr asked one of Mr. Edwards's daughters in marriage, whom he had never before seen, merely from the presumption of her excellence, because she had received an educa-

tion from so distinguished a mother: nor was he disappointed in her character. It has been said that Mr. Edwards, by the industry and good management of his wife, was almost absolved from worldly cares.

The remembrance of one of similar endowments, will ever be to me most dear, who, with nine children, was left the widow of a minister in the earlier part of life. Through the blessing of God on her faithfulness, all of them became hopeful subjects of grace. Although her income was small, yet by her good management four of them were educated at college, and became ministers of the gospel. It was not necessary that the domestic altar should fall with the death of her husband; for she could there offer the morning and evening sacrifices.—What would have been the anguish of the dying father, to have left such an awful charge to one unqualified by education and by grace!

From generation to generation, even down to the millennium, the blessings of one faithful parent may extend.—Thus in Abraham, all the nations of the earth are to be blessed. Thus too, the curse may descend to other generations, as in the case of unfaithful and unhappy Eli.

A grateful people will not find fault with the disposal of a well earned salary, nor consider it merely a gift. But churches and congregations are not always grateful and liberal; and it will be wisdom in our sister to provide against possible evil. She will be a great loser in the affections of the people, if a disposition for luxury and extravagance appear. On the other hand, if disposed to assist in the reputable support of their minister, by the exercise of industry, economy and self-denial, she will take the best method to secure their affection, respect and ready payment of the salary they have promised. Proper attention to good order and external appearances, will not be mistaken by the discerning for extravagance. Much are a people indebted to her, who by her good management alone, shall make it appear, that their minister is well supported. And as much will she incur censure, who by indolence, waste and extravagance, brings want into her own family, and increases the burden, and injures the reputation of a whole congregation.

If the mistress of a family is prodigal either of time or of money, she cannot diffuse comfort around her habitation, let her income and number of servants be what they may. For miserably indeed is *her* house managed, who gives the charge over to servants. There are but few female heads of families, who themselves weigh the importance of their charge, and manage their own households *well*. Can it then be expected that *servants* will be induced, by any reward, to take upon themselves the heavy responsibility, and faithfully perform all its incumbent duties?

The house may be good and well furnished, yet every article may be a disgrace to the owner, for want of proper attention. She may have the best of provisions, yet very few table comforts. There may be an expensive wardrobe, yet every garment out of order; and the congregation may well blush for the neglected appearance of their minister.—His respectability and influence will be much injured, and he will be pitied, while his wife will bear all the blame. And is not such neglect on the part of a minister's wife, treating the congregation and the worship of God itself with disrespect? The people will consider it as practically saying, that their feelings are not to be regarded. *Benevolence* forbids a disgusting appearance. It has often been said that a degree of *pride* is necessary, that we may, by its influence, appear decent. But where

benevolence extends her influence, she supersedes the necessity of that baneful passion, and forbids us, by a careless or disgusting appearance in dress, house, or table, to give pain to a fellow being. Benevolence forbids pride also, the tendency of which is to wound, by a pretended superiority in external things—thus rendering the beholder discontented with his situation in the allotment of Providence, and creating wants to which he was before a stranger.

How much is the female character marked by the apparently trifling circumstance of *dress.* Congregations in general are ambitious that the family of their minister should appear respectable; for a mean appearance reflects discredit either on their *choice*, or on the *support* which they afford him. And those who know little else of the Christian's duty, can tell how inconsistent with the Christian character and profession, is a gay appearance and profusion of ornament. Such a display may become the ball-room or the theatre, but with the attire of their votaries, we have as little to do, as with the places themselves; and such attire in his wife, it is plain, can never correspond with the grave dress and sober manners of a devout minister. Will it not depreciate *his* worth in the view of beholders, to know that one apparently so vain and ostentatious was the object of his choice?

On the other hand a *superstitious* regard to *little things*, is equally unbecoming; particularly if made a subject of censoriousness or of criticism. An *affectation* of plainness has much the appearance of spiritual pride, and will-worship. We do not read that our Saviour censured any thing more highly, than this hypocritical show in dress and manners. We have also often known persons lay down rules for the conduct of others, from which they themselves were the first to deviate; or it was soon manifested that they "paid tithes of mint, annise, and cummin," so scrupulously as to leave no time to attend to "the weightier matters of the law." There is one precious rule, however, which we may safely adopt, for the regulation of our deportment—"Whether we eat or drink, or whatever we do, to do all to the glory of God."—Then our appearance will never be such as to stand between God and our own souls, by exciting either pride or mortification. For "God resisteth the proud, but giveth grace to the humble."

When we begin to say, "the expense of this or that article might have been saved, and given to the poor," where shall we end? For it will apply to every article of convenience, until all shall be reduced to the provisions of poverty itself. A very coarse dress will defend from the cold; or a very poor house will shelter from the storms; and a brown loaf will satisfy the cravings of hunger—all else might be spared. Yet this is not required. We must not, therefore, with respect to these things, dictate to *others.* But there is scarcely any act of self-denial which conscientious Christians may not *voluntarily* exercise, for the dear cause of missions, or for souls around them. We are in little danger of erring on this ground; but much do we transgress by selfishly withholding the tithes and offerings which we might present.

Let it be our care to purify the fountain, then will the streams be pure also. If our hearts are really humble, our appearance will be grave, and our dress modest and becoming. Our adorning will not principally be "of gold, and of pearls, and of costly array, but such as becometh women professing godliness." In vain shall we attempt to give this appearance to the trifling and the gay; and therefore if they are not immediately under our own care, the attempt would pro-

bably only disgust or irritate. If their dress is gay and frivolous, it accords with their dispositions, and none will be deceived—they appear and will be taken in their true character; and let our's *become* us as well. We should consider ourselves accountable for the appearance of our children; and of our *servants* also, who should be, equally with our children, governed by the rules of wisdom and prudence.

(*The remainder in our next.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

To the Editor of the Christian Advocate.

It would give me much pleasure to contribute even a little, to the entertainment and edification of the readers of your useful miscellany—And considering the avidity with which the reading publick receive every thing in the shape of narrative, I have thought it might be worth while to put into your hands, a small collection of letters, containing some account of my travels in pursuit of health, through several parts of Europe. You will be able to judge whether their contents render them worthy of being communicated to the publick. The publick are well aware, that an infirm state of health greatly disqualifies its victim for much effort of mind, as well as of body; and from one in such a situation, much will not be expected. I would premise that I left home, under considerable apprehension that I might never return; and for the gratification of my friends, in such an issue, was careful to communicate, from time to time, a pretty full account of whatever changes took place in the state of my health; intending to give them, while I was able, a history of myself. And as travelling for health has become a *fashionable* remedy, which, in addition to its utility, has greatly increased the number of those who resort to it, I have thought, in reviewing my letters for the press, it might be right to retain whatever was calculated to be useful to travellers of this description. For their sakes, the publick will bear with an amount of personal detail, that would otherwise be altogether improper. I only add, that my complaint was ***Dyspepsia***, which had increased gradually for about eight years; producing at length such debility, that through the summer of 1819, the services of the pulpit were reduced one half, and for a short time previously to leaving home, had been suspended almost entirely.

Gibraltar, January 4th, 1820.

My dear Friend,—You have been informed that I had taken my passage at New York, in the ship Pacifick, Capt. S——, bound for Marseilles, to stop at Gibraltar. I embrace the earliest opportunity of relieving the anxiety your friendship has made you feel on my account, as well as of gratifying your curiosity, by giving you some account of my voyage to, and safe arrival at this place—This far-famed place, which furnishes so much to attract the gaze of curiosity from every stranger who visits it.

We sailed on the evening of the 3d of last month; an evening of interest to me, never to be forgotten. Setting off on a distant voyage, to encounter the dangers of the ocean—parting at the same time with kindred and country, must awaken lively feelings in any one; and much more in one like myself—to whom the dangers of the ocean are much less threatening, than the debilitating complaint from which he seeks to escape. How will such an one look to the fast receding shores of his native land, foreboding that he is to look upon them no more.

How will he cast his eyes towards the home that holds the partner of his affections, and the children that God has given him—already far distant from his sight, and in his estimation, probably never to be revisited. May you, my friend, never know the anguish that wrings the heart at such a moment. But may you know, in every situation of difficulty and of peril, the more than counterbalancing consolation, which faith finds in the promise—"The eternal God is thy refuge, and underneath, are the everlasting arms." Let me tell you this is a promise *to go to sea* with; and that to have it on the heart, is of far more consequence, than any thing Dr. Franklin suggests, in his instructions (very good in their place) to those who are about to undertake a sea voyage.

Being without a companion of my acquaintance, one of the first things that attracted my attention on board, was my fellow passengers. Society on ship-board, is an affair of double interest, to what it is on shore. Good society goes a great way towards making up for the many privations which must be sustained; and bad society has this special aggravation, that you cannot, as on land, run away from it; you must make the best of it. My fellow voyagers were four,—Mr. O——, a merchant of Boston, in pursuit partly of pleasure, and partly of mercantile speculation. Messrs. L—— and C——, young men of New York, like myself, seeking health; being both under pulmonary affection. The fourth was a Mr. P——, from the neighbourhood of New York. This man's situation has interested me much. He is a man in middle life, the father of six children, so far gone in consumption, as to be carried on ship-board—being too weak to walk. I noticed him particularly on that occasion; and the distress I witnessed on his taking leave of his weeping wife and accompanying friends, called forth all my sympathy; certainly nothing lessened, by my being forcibly reminded of a family parting, so lately sustained by myself. Oh! how necessary, on such an occasion, and how cordial, the consolations of that gospel, whose direction and promise is, "cast all your cares upon Him, for He careth for you." With faith's firm grasp of such a promise, the husband and father, even in the last stage of decline, may shed his tears over those he embraces, probably for the last time, and yet rejoicing with a joy that even overbalances his sorrow.

We set off under a fine fair wind. Two other vessels, bound for the same port, "loosed their rudder bands, and hoisted their sails," at the same moment with us. That night the gale increased; and by the next day became little short of a hurricane, which lasted, without intermission, for seven days. You may judge of the situation in which we landsmen found ourselves, when the captain himself was sea-sick. Our cabin, neatly fitted up for passengers, was small. The hatches had generally to be closed, for protection against the waves dashing into it. The steward was too busy with the storm above, to spend much time in keeping it in order. In a little while it was in a situation, at the recollection of which, my mind yet recoils. But happily the deadening pressure of sea-sickness, very soon blunted my sensibility effectually. For three days I suffered much. On the fourth day I was so much recruited, as to be able to crawl on deck. Here I found a few yards, at the very stern of the vessel, safe from the waves, that were constantly lashing over the rest of the ship. In this shelter, wrapped in my great coat, to protect me from the spray of the sea, that drifted like snow before the wind, and grasping a cable, to preserve my balance, I found myself in a situation I surely

never wish to be in again—a situation to enjoy all the terrifick sublimity of the ocean in a storm—an object which you, my friend, must see, to enable you to form any adequate conception of; and therefore I shall make no vain attempt (vain indeed with my powers) to describe it to you. The violence of seasickness had prevented me almost from looking out of the cabin, from the commencement of the gale until now, that I was all at once introduced to the amazing scene. I did not apprehend any real danger; yet it made me hold in my breath, to see our little bark, at one moment hanging on the mountain top, and the next plunging with descending prow, as if determined to reach the very bottom of the ocean. Still the wind was perfectly fair; and it was no small satisfaction, to know that we were driving with vast rapidity before "the full exerted breath of heaven," towards our "desired haven."

On the seventh day, we were told by our captain, that we were on the grand bank; having sailed a distance of about 1500 miles. Never had he before experienced such a run, in so short a time. To me it did appear, that I had never seen an effort of human courage, or a display of human dexterity, equal to what the mariner manifests in facing the ocean and managing his vessel, amidst the contentions of the winds and the waves. Had I seen only the raging elements, as I now saw them, I should have pronounced all attempts to encounter their violence, in such an unwieldy vehicle as a ship, perfect madness. But if man is to be admired for his prowess and his skill upon the waves, then what is the admiration and the adoration, due to that great Being, who "gathers the winds in his fist," and who manages the boundless ocean, as the nurse manages her little infant, "making the cloud the garment thereof, and thick darkness a swaddling band for it."

Surely if there is a spark of devotion in the bosom, being at sea, and especially being at sea in a storm, will fan it into a glow. Yet how passing strange is it, that of all men, (as far as my acquaintance among mankind extends,) sailors, as a class of people, are the least devout. The very men who see most of "the works of the Lord, and his wonders in the great deep," have the least sensibility towards Him. The men who of all others, seem to need most, the ceaseless protection of Almighty power, are the least disposed to seek it. Blessings abundant rest upon the heads of those worthy men, who have laid to heart the deplorable state of seamen, as it regards religion; and have consecrated a portion of their gains and their labours, to its amelioration. I shall ever hereafter feel a livelier interest in this class of my fellow beings, than I have heretofore done. Leaving futurity out of view, sailors are, generally speaking, a very wretched race. It would exceedingly alleviate the life of privation and hardship they are compelled to lead, to have the faith and the feelings which belong to the gospel, infused into their minds. How greatly would it smooth their ruggedness, and humanize their brutality?

Our captain is a man who respects religion, and very willingly assented to having daily prayers in the cabin; at which he generally attended. But I have seen very little that looked like *piety* among any of my shipmates, Mr. P—— excepted, who is a devoted but well informed Roman Catholick. He is a man of liberal education, having been bred to the law, which however he has never practised. With his procedure I have been both pleased and edified. Every morning, after being dressed by his coloured man who waits on him, (his extreme debility requiring such assistance,)

his prayer book was put into his hands; and a proper time appeared to be occupied in private devotion. His prayer book I have looked into, and found, to my great surprise, much animated and evangelical devotion; with a great deal less of what is exceptionable, than I expected in a Roman Catholick composition. One night, in our publick prayer, in the cabin, I ventured to notice his afflicted case, and express a few petitions specially for him. He had retired to rest some time before, and I did not know whether he was attending to our exercise; but I was much gratified the next morning, to receive his thanks for the attention. Between this man and myself, there has grown up something like friendship. In his weak state, to pester him with controversy would be cruel; and to manifest alienation, on account of his errors, would be unchristian.

Our second officer on board, attracted from me much attention, as a character somewhat singular. In his figure he was tall, straight, rugged, and bony, with a countenance indicating much shrewdness; a superior seaman, to whose judgment the captain appeared uniformly to yield his own: but in his expressions, the most blasphemous of all men I ever yet heard speak. At first, I supposed that he intended insult to myself, by refusing to be under any restraint in my company; and with feelings of strong repugnance I avoided all intercourse with him. I found, however, before the close of the voyage, that he intended me no personal offence—that blasphemy had become so completely the man's habit and that so totally had he been estranged from all but sailor society, that he was little aware of the indecorum of which he was guilty. Finding this, I tried to become sociable with him; and at length, ventured in private to expostulate with him, on the subject of his blasphemy. It was well taken, and followed by some very unsuccessful efforts towards restraint. How hard is it for "the Ethiopian to change his skin, or the leopard his spots?"

But I find I have wearied myself with the length of this letter, and beg leave here to close it. I shall have time enough before the vessel sails, to make up for my friends several packets. If they will only be pleased with quantity, making allowance for manner and quality, I think I can gratify them by detailing only a part of what my eyes have seen and my ears have heard, since I left them.

I remain most affectionately,

Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

No. V.

"Despise not prophesyings. Prove all things: hold fast that which is good."—1 THES. v. 20, 21.

In the last number I proved (what some of the other side certainly deny, and what, in my opinion, no man who believes in partial atonement can ever consistently maintain—though many in fact maintain it, in whose piety and usefulness we glorify God) that God in the gospel makes an authoritative and universal offer of salvation to those whom it addresses. This universal offer is one of its most prominent and benign features—it is also one of its most momentous considerations! "What shall the end be of them that obey not the gospel of God?—where shall the ungodly and the sinners appear?"

The fact of such offer is incontrovertible. I agree with OMICRON that all the symbols of all the reformed churches recognise it as a fact—no man in his senses, who is not warped or cramped or blinded by theory, can deny it. Its *importance* too is manifest. Let ministers of the gospel *feel* this fact, and

be actuated by it in "preaching the gospel to every creature," whether they comprehend the philosophy of its relations or not. Still, theologians—preachers ought, if possible, to understand it. Candidates for the ministry ought to see with their own eyes what it is, and why it is, and how it is that they believe—for they will be singly responsible to God.

A question here occurs—is this universal offer of the gospel based on the atonement? or on something else—no matter what?

I believe and affirm that it is founded indispensably and wholly on atonement. "Tell *them which are bidden*, behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: Come unto the marriage. But they made light of it, and went their ways, one to his farm," &c. Matt. xxii. 4, 5. I believe that it is *immensely important* to see the truth just here—especially for the ministers of Jesus Christ. I believe the supposition that the gospel offer is not founded on atonement, is, in its own nature, subversive of the gospel, mischievous to souls, and tending most palpably to Socinianism. If God can offer salvation on "other foundation, than that is laid, which is Jesus Christ," why not realize it to us also in the same deistical way? Why such expenditure of blood divine? Why are Socinus and his posterity such "serpents," such a "generation of vipers?"

But OMICRON commiserates the ignorance of *Zeta* more now than ever, that he should not know the real opinions of those whom he opposes. Can any man who reads the paper of OMICRON, suppose that he believes the offer of the gospel to be founded on ATONEMENT? There is no atonement for those who do not accept of it, on his scheme. Salvation is offered, however, in fact, *to them that perish*—offered then to those in relation to whom no atonement ever existed. I demand, *on what* is based the actual offer which God makes to those who perish? Not on *atonement*, surely; for to them there exists no such matter! On what then? why, on "the intrinsick merits of our Redeemer's sacrifice," which "are infinite," and which are no atonement! *To confound the intrinsick merits of sacrifice with the atonement, is* THE GRAND FALLACY OF THE RESTRICTIVE SYSTEM: and to base the gospel offer on any thing other than atonement, is infidelity.—I speak abstractly; of principles, not persons. I may give a casket of jewels, worth a million, for the ransom of ten from a hundred captives, specifying their names; the intrinsick value of the casket and its contents may surpass what would be requisite for the release of the remaining ninety; I gave it however only for ten—for ten only was it accepted. Now, what avails *the redundancy of its value* to those to whom it is no *ransom?* to whom it is, *as a ransom*, just nothing at all? And what is the atonement to those for whom it was never made? to whom as atonement it has no applicability? I answer, it is nothing! it is more, it is infinitely worse than nothing, if they are responsibly and judicially treated *on that account* just as if they were entirely to blame for their irreparable failure.

Brethren of the old school will think this to be verging towards Universalism. They say, why then are not all saved? We reply—1. When they ask this question they betray, or rather avow, by implication, a principle which we conceive to be perfectly false, and which as a fact shows their views of the extent of atonement—they avow their belief that ultimate salvation is commensurate with atonement, that all will be saved infallibly, for whom atonement was provided, and of consequence that there exists no atonement whatever for them that

perish. Here we pause and inquire—if therefore they can consistently affirm or imply that the universal offer of the gospel is founded on atonement? if not, is the offer made on some other basis? or finally, is the offer also really restricted? We reply—2. *Because all will not accept of it.* We believe that the voluntary obedience (through the Spirit indeed, but still, is it our own voluntary obedience—the Spirit does not obey) of a man is as really indispensable in its place, as is the grander requisite of atonement in its place; and that while the elect are ultimately identified with those who obey and persevere, their salvation is consummated upon principles of activity and not of passivity, upon principles of moral government and not of inert materialism; and that those "who love God," being the same that are "the called according to his purpose," and who "shall never perish," have their piety not the less personal because it is the object of divine purpose—not the less theirs, because it is "the fruit of the Spirit." We reply—3. The only reason why the question is asked—*why then are not all saved?*—is that they suppose an intrinsick efficacy in the transaction of atonement, which of itself necessitates the salvation of all for whom it was offered! Here is the very point of divergency. I believe no such thing! I consider, and shall hereafter, by the will of God, attempt to prove that the certainty of the salvation of those for whom electively Christ died (and in this sense I believe *he died for his elect alone!*) results not from the nature of atonement, but from the divine purpose embodied in the covenant of redemption, specifying and insuring the reward of the Mediator. That there was a necessary connexion between atonement and salvation, I admit and contend; otherwise there had been no "manifold wisdom of God" in the wondrous measure—it would have been infinite folly to have established none: but my position is that this connexion resulted not from the nature of atonement, but from the purpose of God. I know the objections so formidable which arise in the minds of my restrictive brethren, and hope in God that I may be enabled to do something towards obviating them. In the mean time let them do us the justice to remember, that none more than we, love to maintain that "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish!"

ZETA.

Reviews.

REVIEW OF MR. DUNCAN'S SERMON AND DR. MILLER'S LECTURE.

(*Continued from page 559 of Vol. II.*)

Dr. Miller introduces his lecture with some impressive remarks on the importance of "every part of the character of him who is coming forward to the holy ministry—his opinions, his temper, his attainments, his infirmities, and above all, his character as a practical Christian." From this he takes occasion to dilate a little, on the "awful responsibility" of those who "are employed to conduct the education of candidates for this high and holy office." He then says—

"It is in consequence of this deep solicitude for your improvement in every kind of ministerial furniture, that we not

only endeavour to conduct the regular course of your instruction in such a manner as we think best adapted to promote the great end of all your studies; but that we also seize the opportunity which the general lecture, introductory to each session affords us, of calling your attention to a series of subjects, which do not fall within the ordinary course of our instruction.

"A subject of this nature will engage our attention on the present occasion: namely, THE IMPORTANCE OF CREEDS AND CONFESSIONS FOR MAINTAINING THE UNITY AND PURITY OF THE VISIBLE CHURCH.

"This is a subject, which, though it properly belongs to the department of *Church Government*, has always been, for want of time, omitted in the lectures, usually delivered on that division of our studies. And I am induced now to call your attention to it, because, as I said, it properly belongs to the department committed to me; because it is in itself a subject highly interesting and important; because it has been for a number of years past, and still is, the object of much severe animadversion, on the part of latitudinarians and hereticks; and because, though abundantly justified by reason, scripture, and universal experience, the spontaneous feelings of many, especially under the free government, which it is our happiness to enjoy, rise up in arms against what they deem, and are sometimes pleased to call, the excessive '*rigour*' and even '*tyranny*,' of exacting subscription to articles of faith.

"It is my design, *first*, to offer some remarks on the UTILITY AND IMPORTANCE OF WRITTEN CREEDS; and *secondly*, to obviate some of the more common and plausible OBJECTIONS which have been urged against them by their adversaries.

"I. By a CREED, or CONFESSION OF FAITH, I mean, an exhibition, in human language, of those great doctrines which are believed by the framers of it to be taught in the holy scriptures; and which are drawn out in regular order, for the purpose of ascertaining how far those who wish to unite in church fellowship are really agreed in the fundamental principles of Christianity. Creeds and confessions do not claim to be in themselves *laws* of Christ's house, or legislative *enactments*, by which any set of opinions are *constituted truths*, and which require, on that account, to be received as truths among the members of his family. They only profess to be *summaries*, extracted from the scriptures, of a few of those great gospel doctrines, which are taught by Christ himself; and which those who make the summary in each particular case, concur in deeming important, and agree to make the test of their religious union. They have no idea that, in forming this summary, they make any thing truth that was not truth before; or that they thereby contract an obligation to believe, what they were not bound by the authority of Christ to believe before. But they simply consider it as a list of the leading truths which the Bible teaches, which of course, all men ought to believe, because the Bible *does* teach them; and which a certain portion of the visible church Catholick agree in considering as a formula by means of which they may know and understand one another.

"Now I affirm, that the adoption of such a creed is not only *lawful* and *expedient*, but also indispensably *necessary* to the harmony and purity of the visible church. For the establishment of this position, let me request your attention to the following considerations."

Did our limits permit, we should be disposed to quote a very large part of what Dr. M. has said on "the utility and importance of written creeds and confessions," under the seven distinct considerations which embrace his arguments; and in reply to the five objections which he enumerates, as including all that he thinks deserving an answer in the opinions which he combats. Our scanty pages, however, will allow us to do nothing more than to quote the considerations which he urges, and the objections which he refutes, with a small part of his arguments and replies. Dr. M.'s first consideration with the two first sentences that immediately follow it, stand thus—

"1. Without a creed explicitly adopted, it is not easy to see how the MINISTERS AND MEMBERS OF ANY PARTICULAR CHURCH, AND MORE ESPECIALLY A LARGE DENOMINATION OF CHRISTIANS, CAN MAINTAIN UNITY AMONG THEMSELVES.

"If every Christian were a mere insulated individual, who inquired, felt and acted for himself alone, no creed of human formation would be necessary for his advancement in knowledge, comfort or holiness. With the Bible in his closet, and with his eyes opened to see the 'wondrous things' which it contains, he would have all that was needful for his edification."

There is a manifest oversight in these sentences; and it is the only one, of any importance, that we have observed in the whole lecture. We have said the oversight is manifest, because what is here affirmed is not, we think, fairly reconcilable with the following just and important remarks, which we find in another part of the lecture—

"It were easy to show that confessions of faith, judiciously drawn, and solemnly adopted by particular churches, are not only invaluable as bonds of union, and fences against error; but that they also serve an important purpose, as accredited manuals of Christian doctrine, well fitted for the instruction of those private members of churches, who have neither leisure, nor habits of thinking sufficiently close, to draw from the sacred writings themselves a consistent system of truth. It is of incalculable use to the individual who has but little time for reading, and but little acquaintance with books, to be furnished with a clear and well arranged compend of religious doctrine, which he is authorized to regard, not merely as the work of a single, enlightened, and pious divine; but as drawn out and adopted by the collected wisdom of the church to which he belongs. There is often a satisfaction, to a plain, unsophisticated mind, not to be described, in going over such a compend, article by article; examining the proofs adduced from the word of God in support of each; and 'searching the scriptures daily to see whether the things which it teaches are so or not.'"

We have no doubt that the discrepancy which we have here pointed out, was caused by the writer's mind being engrossed, in penning the first sentences quoted, with the important point which he was about to state and press; and which would allow the admission that creeds would still be useful and indispensable to *societies*, even if they were not so to *individuals*. But the admission should have gone no farther than this, and the professor ultimately shows that he did not really intend to give it a greater latitude. For ourselves, we do verily believe that our Confession of Faith and Catechisms, contain a treasure of religious knowledge which may be of invaluable use to every *individual* Christian, whatever knowledge of the Bible he may previously possess. We admit, nay insist, that creeds derive *all* their value and *all* their authority, from the Bible. But who can tell the utility of having all the essential truths of the Bible systematized and methodized; so that they may be seen in their connexion, and that their harmony and beauty may be rendered conspicuous. To ministers of the gospel themselves, the advantage of this is not small; and to those who have but little time to read and digest sacred truth, the advantage is greater than can be told. It is by our Catechisms that our people must be indoctrinated in such manner as to hear sermons with the greatest benefit; for without this, or some similar method of instruction, we affirm that we have never yet known an individual that was *well* indoctrinated.—Divine truth was in his mind, so to speak, in disjointed parts and fragments: whereas, in the minds of those who have received suitable catechetical instruction, it is a well connected and comely fabrick. We know that this is exactly the thing that hereticks and latitudinarians hate. They earnestly desire to have the minds of the people in a state in which truth is not digested and systematized, that they may be the more easily "carried about with every wind of doctrine." This is a principal reason why we hear such dolorous outcries against the influence of creeds and confessions —*Hinc illæ lacrymæ*. But for the very reason that they are grieved—as they are always grieved at what hinders the success of their pernicious plans—we would urge the importance of teaching and explaining our Catechisms, with the utmost care, to the rising generation. We rejoice in the establishment of Bible classes, and have had our full share both in forming and

teaching them. But we do hope they will never supplant the careful and constant use of our Catechisms. The Catechisms, with the proof texts of scripture well committed to memory, will enable the young Christian to draw all his knowledge of the revealed will of God, to the main points to which it all ought to be applied. Why do ministers of the gospel, as they often and very properly do, preach a course of sermons, with the view of exhibiting and illustrating, in a *connected* form, all the great and essential doctrines of divine revelation? Is it not from a conviction that the people of their charge may be greatly profited by a view of *systematick* truth. And for the very same reason should our people be very familiar with the Confession of Faith and Catechisms of our church. These most excellent formularies were the product of the study, and deliberation, and comparison of sentiment, for several successive years, of some of the most pious, learned, and judicious divines, that the world has seen since the days of the apostles. It therefore derogates nothing from the talents or piety of any individual minister of the gospel in our country, or in any country, to say that he is little likely to preach a course of sermons, which will exhibit Gospel truth as accurately and clearly, as it is exhibited in these formularies. He may ramify that truth greatly, present it in new views, trace it into its consequences, and urge it powerfully on the conscience: And all this, in which the duty of a *faithful* preacher consists, is of infinite importance to the people. But our formularies reduce the truth to its essence—They show us the doctrines which are, or ought to be, the great radiating points, from which true evangelical doctrine is sent forth, and to which it may again be traced back. Let it not be said that this is putting our formularies in the place of the scriptures. It is not—They only express the genuine *sense* of scripture, in such a manner as to take it out of the hands of hereticks, and false teachers of every name.

We shall now proceed, as already intimated, with the heads of Dr. M.'s arguments, which he denominates his *considerations;* and subjoin to each a part of his reasoning, in his own words. In this way, we shall make our readers acquainted with the outline and general character of this excellent lecture; but we should do injustice to the author, if we did not state distinctly, that our extracts will not give an adequate idea of the force of his reasoning, as we think it must be felt by all who candidly and carefully peruse the whole. Our own remarks will be sufficiently distinguished from those of the author, by the difference of the type in which they are severally printed, without the troublesome and tedious formality of otherwise indicating whenever a transition is made from the one to the other.

Immediately after the sentences last quoted, Dr. M. proceeds thus—

"The church is a *society;* a society which, however extended, is 'one body in Christ,' and all who compose it, 'members one of another.' Nor is this society merely required to be one in name, or to recognise a mere theoretical union; but also carefully to maintain 'the unity of the Spirit in the bond of peace.' They are exhorted to 'stand fast in one spirit with one mind.' They are commanded all to 'speak the same thing,' and to be 'of one accord, of one mind.' And this 'unity of spirit' is as essential to the comfort and edification of those who are joined together in church fellowship, as it is to a compliance with the command of their Master. 'How can any walk together unless they be agreed?' Can a body of worshippers, composed of Calvinists, Arminians, Pelagians, Arians, and Socinians, all pray, and preach, and commune together profitably and comfortably, each retaining the sentiments, feelings, and language appropriate to his denomination? This would be indeed to make the house of God a miserable *Babel.* What! can those who believe the Lord Jesus Christ to be God, equal with the Father,

and worship him accordingly;—and those who consider all such worship as abominable idolatry:—Those who cordially renounce all dependence on their own works or merit for justification before God, relying entirely on his rich grace, 'through the redemption that is in Christ Jesus;'—and those who pronounce all such reliance fanatical, and man's own righteousness the sole ground of hope:—Can persons who cherish these irreconcilably opposite sentiments and feelings on the most important of all subjects, unite with edification in the same prayers, listen from Sabbath to Sabbath to the same instructions, and sit together in comfort at the same sacramental table? As well might Jews and Christians worship together in the same temple. They must either be perfectly indifferent to the great subjects on which they are thus divided, or all their intercourse must be productive of jarring and distress. Such a discordant assembly might *talk* about church-fellowship; but that they should really *enjoy* that fellowship, which the Bible describes as so precious, and which the pious so much delight to cultivate, is impossible;—just as impossible as that 'righteousness should have fellowship with unrighteousness,' or 'light hold communion with darkness, or Christ maintain concord with Belial.'

"Holding these things to be self-evident, how, I ask, is any church to guard itself from that baleful discord, that perpetual strife of feeling, if not of words and conduct, which must ensue, when it is made up of such heterogeneous materials? Nay, how is a church to avoid the guilt of harbouring in its bosom, and of countenancing by its fellowship the worst heresies that ever disgraced the Christian name? It is not enough for attaining this object, that all who are admitted profess to agree in receiving the *Bible;* for many who call themselves Christians, and profess to take the *Bible* for their guide, hold opinions, and speak a language as foreign, nay as opposite, to the opinions and language of many others, who equally claim to be Christians, and equally profess to receive the Bible, as the east is to the west. Of those who agree in this general profession, the greater part acknowledge as of divine authority, the whole sacred canon, as we now receive it; while others would throw out whole chapters, and some a number of entire books from the volume of God's revealed will. The orthodox maintain the plenary inspiration of the scriptures; while some who insist that they are Christians, deny their inspiration altogether. In short, there are multitudes who, professing to believe the Bible, and to take it for their guide, reject every fundamental doctrine which it contains. So it was in the beginning as well as now. An inspired apostle declares, that some in his day, who not only professed to believe the scriptures, but even to 'preach Christ,' did really preach 'another gospel,' the teachers of which he charges those to whom he wrote to hold 'accursed;' and he assures them that there are some 'heresies' so deep and radical that they are to be accounted 'damnable.' Surely those who maintain the true gospel, cannot 'walk together' in 'church fellowship' with those who are 'accursed' for preaching 'another gospel,' and who espouse 'damnable heresies,' the advocates of which the disciples of Christ are not permitted even to 'receive into their houses,' or to 'bid God speed!' How, then, I ask again, are the members of a church, to take care that they be, according to the divine command, 'of one mind,' and 'of one way?' They may require all who enter their communion to profess a belief in the Bible; nay they may require this profession to be repeated every day, and yet may be corrupted and divided by every form of the grossest error. Such a profession, it is manifest, ascertains no agreement; is a bond of no real union; a pledge of no spiritual fellowship. It leaves every thing within the range of nominal Christianity, as perfectly undefined, and as much exposed to total discord as before."

* * * * *

"The inference, then, plainly is, that no church can hope to maintain a homogeneous character;—no church can be secure either of purity or peace, for a single year;—nay, no church can effectually guard against the highest degrees of corruption and strife, without some test of truth, explicitly agreed upon, and adopted by her, in her ecclesiastical capacity: something *recorded;* something *publickly known;* something capable of being *referred* to when most needed; which not merely this or that private member *supposes* to have been received; but to which the church *as such* has *agreed to adhere,* as a bond of union. In other words, a church, in order to maintain 'the unity of the Spirit in the bond of peace and love,' must have a CREED—a WRITTEN CREED—to which she has formally given her assent, and to a conformity to which her ministrations are pledged. As long as such a test is *faithfully applied,* she cannot fail of being in some good degree united and harmonious; and when nothing of the kind is employed, I see not how she can be expected, without a miracle, to escape all the evils of discord and corruption."

We cannot refrain from remarking, that the Society of Friends are, at this hour, exhibiting a striking example of the truth of Dr. M.'s conclusion in the last paragraph. Wanting a "WRITTEN CREED," a large, and in our opinion, the best part of that Society, are obliged to endure, without immediate remedy, the abominable impieties of one of the most audacious infidels that ever insulted publick sentiment.

"2. The necessity and importance of creeds and confessions appear from the consideration, that one great design of establishing a church in our world was, that she might be in all ages, a DEPOSITORY, A GUARDIAN, AND A WITNESS OF THE TRUTH." * * * * *

"It surely will not be said, by any considerate person, that the church, or any of her individual members, can sufficiently fulfil the duty in question, by simply proclaiming, from time to time, in the midst of surrounding error, her adherence and her attachment to the Bible. Every one must see that this would be, in fact, DOING NOTHING as 'witnesses of the truth;' because it would be doing nothing *peculiar;* nothing *distinguishing;* nothing which every heretick in christendom is not ready to do, or rather is not daily doing, as loudly, and as frequently as the most orthodox church. The very idea of 'bearing testimony to the truth,' and of separating from those who are so corrupt that Christian communion cannot be maintained with them, necessarily implies some public discriminating act, in which the church *agrees upon*, and *expresses* her belief in, the great doctrines of Christianity, in contradistinction from those who believe erroneously. Now to suppose that any thing of this kind can be accomplished, by making a profession, the very same, in every respect, with that which the worst hereticks make, is too palpably absurd to satisfy any sober inquirer.

"Of what value, let me ask, had the *Waldenses* and *Albigenses* been, as WITNESSES OF THE TRUTH—AS LIGHTS IN THE WORLD, amidst the darkness of surrounding corruption;—especially of what value had they been to the church in succeeding times, and to *us* at the present day; if they had not formed, and transmitted to posterity those celebrated CONFESSIONS OF FAITH, as precious as they are memorable, which we read in their history, and which stand as so many monumental testimonies to the true 'Gospel of the grace of God?' Without THESE, how should we ever have known in what manner they interpreted the Bible; or wherein they differed from the grossest hereticks, who lived at the same time, and professed to receive the same Bible? Without *these*, how should we ever have seen so clearly and satisfactorily as we do, that they maintained the truth and the order of Christ's house, amidst all the wasting desolations of the 'man of sin;' and thus fulfilled his promise, that there shall always be 'a seed to serve him, who shall be accounted to the Lord for a generation?'

"3. The adoption and publication of a creed, is A TRIBUTE TO TRUTH AND CANDOUR, which every Christian church OWES TO THE OTHER CHURCHES, AND TO THE WORLD AROUND HER.

"Every wise man will wish to be united in religious duty and privilege, with those who most nearly agree with himself in their views of doctrine and order; with those in intercourse with whom he can be most happy, and best edified. Of course, he will be desirous, before he joins any church, to *know* something of its faith, government, and general character. I will suppose a pious and ingenuous individual about to form his religious connexions for life. He looks round on the churches to which he has most access, and is desirous of deciding with which of them he can be most comfortable. I will suppose that, in this survey, he turns his eyes towards the truly scriptural and primitive church to which it is our happiness to belong. He is anxious to know the doctrine as well as the order which he may expect to find in connexion with our body. How is he to know this? Certainly not by going from church to church throughout our whole bounds, and learning the creed of every individual minister from his own lips. This would be physically impossible, without bestowing on the task a degree of time and toil, which scarcely any man could afford. He could not actually hear for himself the doctrines taught in a twentieth part of our pulpits. And if he *could*, he would still be unable to decide, from this source alone, how far what he heard might be regarded as the uniform and universal, and especially as the permanent character of the church; and not rather as an accidental exhibition. But when such an inquirer finds that we have a published creed, declaring how we understand the scriptures, and explicitly stating in detail the great truths which we have agreed to unite in maintaining; he can ascertain in a few hours, and without leaving his own dwelling, what we profess to believe and to practise, and how far he may hope to be at

home in our communion. And while HE is enabled thus to understand the system to which *we* profess to adhere, he enables US to understand *his* views, by ascertaining how far they accord with our published creed."

* * * * *

"4. Another argument in favour of creeds publickly adopted and maintained, is that THEY ARE FRIENDLY TO THE STUDY OF CHRISTIAN DOCTRINE, AND OF COURSE, TO THE PREVALENCE OF CHRISTIAN KNOWLEDGE."

* * * * *

"Look at the loose, vague, undecisive character of the preaching heard in nine-tenths of the Unitarian, and other latitudinarian pulpits in the United States, and as I suppose, throughout Christendom. If the occupants of those pulpits had it for their distinct and main object to render their hearers indifferent about understanding, and, of course, indifferent about studying, the fundamental doctrines of the gospel, they could scarcely adopt a plan more directly calculated to attain their end, than that which they actually pursue. Their incessant cry is, 'matters of opinion are between God, and a man's own conscience. No one else has a right to meddle with them.' Hence, in pursuance of this maxim, they do, indeed, take care to meddle very little with the distinguishing doctrines of the gospel. We conjecture what their doctrinal opinions are, in general, not so much from what they say, as from what they do *not* say. And the truth is, that if this character of preaching was to become universal, all discriminating views of gospel truth would, in thirty years, be banished from the church."

* * * * *

"5. It is an argument of no small weight in favour of creeds, that THE EXPERIENCE OF ALL AGES HAS FOUND THEM INDISPENSABLY NECESSARY.

"Even in the days of the apostles, when all their inspiration and all their miraculous powers, were insufficient to deter hereticks from spreading their poison;—men, calling themselves Christians, and professing to preach the religion of Christ, perverted his truth, and brought 'another gospel,' which He had not taught. In this exigency, how did the churches proceed? An inspired apostle directed them not to be contented with a general profession of belief in the religion of Christ on the part of those who came to them as Christian teachers; but to *examine* and *try* them, and to ascertain whether their teaching were agreeable to the 'form of sound words' which they had been taught by him: and he adds with awful solemnity—'If any man bring any other gospel unto you than that ye have received, let him be ACCURSED.' Here was, in effect, an instance, and that by Divine warrant, of employing a CREED as a test of orthodoxy: that is, men making a general profession of Christianity, are expressly directed by an inspired apostle, to be BROUGHT TO THE TEST, IN WHAT SENSE THEY UNDERSTOOD THAT GOSPEL, of which in general terms, they declared their reception; and how they explained its leading doctrines. It would seem, indeed, that the Confession of Faith then required was very short and simple. This, the peculiar circumstances of the times, and the no less peculiar administration of the church, rendered entirely sufficient. Still, whether the confession were long or short; whether it consisted of three articles or of thirty, the principle was the same."

Dr. M. here goes on to trace the history of creeds, in a summary way, to the time of the Protestant reformation, and through the period, after that great and glorious event, in which the most of the creeds of Protestant Christendom were formed. It is an interesting statement, but our space forbids us to extract it.

"6. A further argument in favour of creeds and confessions, may be drawn from the remarkable fact, that THEIR MOST ZEALOUS OPPOSERS HAVE GENERALLY BEEN LATITUDINARIANS AND HERETICKS.

"I do not affirm that the use of creeds has *never* been opposed by individuals substantially orthodox, and even by orthodox churches: for it is believed that a few rare cases of this anomaly have occurred, under the influence of strong prejudice, or very peculiar circumstances. Yet, so far as I can recollect, we have no example of it among the ancients. Such cases are the growth of very modern times. Nor, on the other hand, is it my purpose to deny that hereticks have sometimes been extremely zealous in forming and maintaining the most corrupt creeds. For of this the early history of the church abounds with examples, and its later periods have not been wholly without them. But what I venture to assert is, that, as a general fact, the most ardent and noisy opponents of creeds have been those who held corrupt opinions; that none, calling themselves Christians, have been so bitter in reviling them, in modern times, as the friends of *Unitarianism*, and those who were leaning toward that awful gulf; and that the most consistent and zealous advocates

of truth have been, every where and at all times, distinguished by their friendship to such formularies."

* * * * *

"Accordingly, if we look a little into the interior of church history, especially within the last century, we shall find these remarks often and strikingly exemplified. We shall find, with few exceptions, that whenever a group of men began to slide, with respect to orthodoxy, they generally attempted to break, if not to conceal, their fall, by declaiming against creeds and confessions. They have seldom failed, indeed, to protest in the beginning, that they had no objections to the *doctrines themselves* of the confession which they had subscribed, but to the *principle* of subscribing confessions at all. Soon, however, was the melancholy fact gradually unfolded, that disaffection to the doctrines which they once appeared to love, had more influence in directing their course, than even they themselves imagined, and that they were receding further and further from the 'good way' in which they formerly seemed to rejoice. Truly that cause is of a most suspicious character to which latitudinarians and hereticks, at least in modern times, almost as a matter of course, yield their support; and which they defend with a zeal, in general, strictly proportioned to their hatred of orthodoxy!

We think that in this last paragraph, the theological professor, without naming Mr. D., is quite as hard upon him as we have been in our review. If we have been rightly informed in regard to that gentleman, the professor has described his case exactly.—He has no objection "to the *doctrines themselves* of the Confession, but to the *principle* of subscribing confessions at all." He may see by this declaration, that he is placed by the professor in bad company. We sincerely wish he may take warning, and not verify all that has been verified, by many who have begun precisely as he has done.

"7. The only further argument in support of creeds on which I shall dwell, is, that THEIR MOST ZEALOUS OPPOSERS DO THEMSELVES VIRTUALLY EMPLOY THEM IN ALL THEIR ECCLESIASTICAL PROCEEDINGS.

"The favourite maxim, with the opposers of Creeds, that all who acknowledge the *Bible*, ought, without hesitation, to be received, not only to Christian, but also to ministerial communion, is invariably abandoned by those who urge it, the moment a case turns up which really brings it to the test. Did any one ever hear of a *Unitarian* congregation engaging as their pastor a preacher of *Calvinism*, knowing him to be such? But why not, on the principle adopted, or at least, *professed* by Unitarians? The Calvinist surely comes with his *Bible* in his hand, and professes to believe it as cordially as they. Why is not *that* enough? Yet we know that, in fact, it is *not* enough for these advocates of unbounded liberality. Before they will consent to receive him as their spiritual guide, they must be *explicitly informed*, HOW HE INTERPRETS THE BIBLE; in other words, WHAT IS HIS PARTICULAR CREED: whether it is substantially the same with their own or not: and if they are not satisfied that *this is the case*, all other professions and protestations will be in vain. He will be inexorably rejected. Here, then, we have in all its extent, the *principle* of demanding SUBSCRIPTION TO A CREED; and a principle carried out into practice as rigorously as ever it was by the most high-toned advocate of orthodoxy.

"We have before seen, that the friends of truth, in all ages, have found, in their sad experience, that a general profession of belief in the Bible, was altogether insufficient, either as a bond of union, or as a fence against the inroads of error. And here we find, the warmest advocates of a contrary doctrine, and with a contrary language in their mouths, when they come to *act*, pursuing PRECISELY THE SAME COURSE WITH THE FRIENDS OF CREEDS, with only this difference, that the creed which they apply as a test, instead of being a written and tangible document, is hidden in the bosoms of those who expound and employ it, and, of course, may be applied in the most capricious as well as tyrannical manner, without appeal; and further, that, while they *really act* upon this principle, they *disavow it*, and would persuade the world that they proceed upon an entirely different plan."

This last remark of Dr. M. inflicts "the unkindest cut of all." To be not only unreasonable, but downright *self-contradictory*, and in addition to all, to *disavow* the principle on which they act—this truly is "worse than bad." And yet if such be the facts, and we conscientiously believe that such they are, ought they not to be fairly exposed? Ought he who ex-

poses them to be censured as harsh and illiberal? To the former question we decisively answer YES; to the latter NO. The censure, and the whole of it, should go to those who render this exposure necessary to the peace of the church, and to the safety of immortal souls.

(*To be concluded in our next.*)

AN INAUGURAL ADDRESS DELIVERED BEFORE THE TRUSTEES OF DICKINSON COLLEGE, AT CARLISLE, (PA.) NOVEMBER 9, 1824.—*By William Neill, D. D. Principal.*

We doubt if any excellence can be named in the character of an individual, or in the state of society among men, which is not attended with some inconvenience. Free government is an inestimable blessing. But it is attended with a number of inconveniences, not worthy to be put in competition for a moment with its advantages, but yet real and sometimes serious. Among these, our attention has for some time past been attracted to the unprofitable multiplication of establishments and enterprises of a publick nature; and we shall take the present opportunity a little to discuss the subject generally, and with some particular reference to colleges. The multiplication of establishments and enterprises which we consider, is unquestionably owing to our free institutions. Every place, and every individual, has an equal right to publick patronage; and so soon as it is seen that any individual or any place has received this patronage, and is profiting by it, a multitude of individuals and places apply for the same, and many obtain it. Those who manage our publick affairs might, and we think ought, to withhold *legislative* patronage, after it has been extended as far as the publick good will permit. But they cannot, or do not, resist the importunities of new applicants, and the various means which are used to render their specious claims successful. Hence the multiplication of banks, turnpike-roads, canals and colleges; not to mention steam boats, stages, manufactories, and fifty other things, which depend on the voluntary enterprise of individuals.

This host of enterprises and establishments, must, in the nature of things, prevent much profit to those who are late in taking part in them; and must ultimately render the whole but little lucrative to their projectors and proprietors. Individual enterprise, we know, will always best modify and bound its own plans and operations. After some hundred bankruptcies, or very serious losses have been incurred, men become careful, and the evil corrects itself. But in regard to institutions which require charters from a legislature, the case is different. If too many of these charters are granted, *few* and sometimes *none* of the institutions that obtain them can succeed; so at least as to render them of as much benefit to the community as they might otherwise be. They require publick funds and individual liberality which the community cannot furnish. Certainly we are not prepared to say exactly how many colleges are useful or necessary in the United States, or in any particular State; and we are sure that we feel no hostility to any one that exists. But we have no hesitation in saying, and we suspect that no well informed individual, not even among those who are most immediately concerned, will refuse to join us in saying, that seven or eight colleges are too many for the State of Pennsylvania. They cannot all flourish.—Nor can any of them, perhaps, obtain those legislative grants, or individual benefactions, which are indispensable to erect buildings, purchase libraries and philosophical apparatus, and endow professorships,

—to say nothing of fellowships and scholarships—which are indispensable to render them most useful to those who resort to them for instruction, and most instrumental in advancing the general interests of literature in our country.

Now, if an adequate legislative patronage cannot be extended to all these literary institutions, we know of no better criterion by which to ascertain the amount proper for each, than to consider two things.—First, the situation of the institution in reference to health, morals, and easy access to a numerous population: and, Secondly,—the pledge given to the publick that the institution will really be useful—in the known capacity and fidelity of the teachers, in the exertions to help themselves of those immediately concerned, and in the attainments and accomplishments of pupils already educated.—So much for the subject in general.

The college at Carlisle was, we believe, the first which was founded in the state of Pennsylvania, out of the city of Philadelphia. Its founders were men whose names are dear to the publick, and will be dear to posterity. Of these, BENJAMIN RUSH and JOHN DICKINSON (after the latter of whom the institution was named) were the most active and influential. The location of the college is, we apprehend, more nearly in the centre of the State than any other. The town of Carlisle is inland, healthful, and of about the right size for affording the proper accommodations for students; with probably no more of the temptations to dissipation and vice, than must ever be found in a place equally populous. The design of the college, as expressed in an address made by the venerable John Dickinson, the first president of the board of trustees, shortly after its foundation, is thus given in the inaugural address of Dr. Neill—

"The first friends and founders of the College, 'thought that they could not better employ the beginning of the peace, so graciously bestowed, than by forming an establishment for advancing the interests of RELIGION, VIRTUE, FREEDOM and LITERATURE.' Let the friends of Dickinson College, and of our beloved country, *ever* and *assiduously* cherish these things *in union*. They form a four-fold cord,—the only cord of sufficient strength to bind human society together, for any length of time, and with any tolerable degree of comfort."

The fortunes of this institution have been peculiar, and sometimes disastrous. We have neither time nor space to recite them. It has, nevertheless, educated and sent forth into society no inconsiderable number of excellent scholars; several of whom now hold distinguished stations both in the church and in the state. Having passed

"Per varios casus, per tot discrimina rerum,"

we hope that the period of its permanent prosperity has arrived. We certainly consider the accession to office of the present president as a most auspicious omen. He succeeds to able and excellent men, whom we have known, honoured, and loved. But it is no disparagement to them to say, that in the peculiar qualifications which his office demands, the present president is inferior to none of his predecessors. Under his vigilant, conscientious, and paternal inspection, aided as he is by able coadjutors in the most important professorships, we verily believe that youth may be placed for a course of academical instruction at Dickinson College, with as much prospect of safety and advantage, as in any similar institution in the State—perhaps in the country. We have suggested reasons which we think ought to operate powerfully with the legislature, to afford additional patronage to this literary establishment. Whether they will obtain notice and regard, is not for us to pronounce.

The inaugural address which has afforded an occasion—an occasion which we confess we were willing to find—for offering to our readers the preceding observations, is stated by its author, in a reply to a request by the trustees that it might be published, "to have been prepared amidst pressing cares." He modestly adds, that it "is of course, far from being profound; but if the trustees judge it worthy of being printed, it is at their service." Although, as the author remarks, his address is not profound, yet, in our judgment, it is for that reason more deserving of commendation. Every address is valuable, in proportion as it is well adapted to the occasion on which it is delivered. A profound address, in the circumstances in which this was spoken, whatever display it might have made of the learning and ingenuity of the speaker, would have been unseasonable—It would not have produced half the good effects, which have resulted, and are likely to result from the plain, neat, common sense production, which is now before us. And we shall be disappointed in our expectations, if *a characteristick mark* of the official acts of the author of this address shall not always be, that they are remarkably *such as the occasion requires*—When ornament, and eloquence, and erudition, are demanded, we shall expect to see them; and never when they would be out of place; or less useful than something in a different style, and better adapted to promote the true and permanent interests of the college.

The subject of this address is, "The importance of a good education"—a very trite subject surely; but one which it was peculiarly proper to discuss, at the time and in the circumstances in which this address was delivered. It is treated throughout with a particular reference to the state of things in our own country, and especially within the region from which the larger number of pupils may be expected to be sent to the college at Carlisle. We shall not analyse the address; but only add to an article already more extended than we at first designed, a short extract, which may serve as a specimen of Dr. Neill's language, and method of illustrating his subject—

"The question, relating to the comparative advantages of a *domestick* and a *publick* education, is often an embarrassing one to parents. We have not time to bestow on this question any thing more than a very short notice. There are, undoubtedly, advantages and disadvantages peculiar to each; but, I am fully persuaded that the preponderance is decisively in favour of the latter. Suppose a publick institution to be well organized,—well supplied with able and faithful teachers, who maintain a parental, wise, and uniform system of discipline,—suppose the course of study to be judicious and comprehensive,—and that proper attention is paid to the manners, the religious instruction, the expenditures, the diet, and the recreative exercises of the youth, and then institute a comparison between the two modes of education, in question. At home the boy is very liable to be injured by excessive indulgence,—he studies alone, with little or nothing to stimulate his exertions, no competitors or associates with whom to compare ideas, and measure attainments. The rewards proposed to him are far-distant, and, therefore, feeble in their influence. He is confined, generally, to one teacher, who from the want of the proper stimulants, is also very likely to fall into a dull and monotonous way of communicating instruction; and who may be negligent or tyrannical, in the absence of associates, or competent judges of the manner in which he performs his duties. On the other hand, place a lad, of a good mind, and ingenuous disposition, in college, and you bring him immediately in contact with almost every thing that is calculated to rouse his powers, and call forth his best exertions. He finds himself subject to a government devised with care, and exercised without partiality. He rises, studies, recites, takes rest, and food, and recreation systematically, and with his mates. He has the opportunity of comparing his strength and proficiency with those of his companions; some he sees before him, some about equal, and others following after: and, thus, he is guarded, on the one hand, from self-confidence, and, on the other, from inglorious and desponding indolence. He has the advantage, moreover, of at-

tending on the instructions of several teachers, whose various manner, if nothing else, will keep up his attention, and whose sense of obligation, and responsibility, and self-respect conspire to guarantee to him every assistance and encouragement, that can reasonably be desired. His hopes, and fears,—his ambition,—his sense of honour, and regard for the wishes and expectations of parents and other esteemed friends, are kept in constant play, by a system of honourable distinctions and moral correctives: and, lastly, though not the least important, he dwells in a little community, where he may learn much of human nature, habituate himself to a right distribution of his time, and form acquaintances and friendships of the most endearing character, and which may be eminently beneficial to him in after-life."

Literary and Philosophical Intelligence, etc.

Deepening Rivers.—Such is the power of the machine applied to the deepening of the river Clyde, that in the course of a few days it dug out above 7000 tons of earth, and cleared away the bank extending opposite Finnieston, to the length of 140 yards and 40 feet wide, thereby deepening the river nearly two feet in all that space. The consequence is a safe navigation where vessels were formerly apt to take the ground.

If a contrivance resembling the above, were introduced into this country, it might be used to great advantage in deepening some of our rivers, particularly in removing the bars which impede the navigation between this city and Trenton.

The corner stone of the east wing of the Pennsylvania Hospital, bears the following inscription, composed by Dr. Franklin.

"In the Year of Christ
MDCCLV.
George the Second happily reigning,
(For he sought the happiness of his people)
Philadelphia flourishing,
(For its Inhabitants were public-spirited,)
This Building,
By the Bounty of the Government,
And of many private Persons,
Was piously founded
For Relief of the Sick and Miserable.
May the God of Mercies
Bless the Undertaking."

The Charleston papers of the 3d ult. mention, as a proof of the mildness of the season, not only that pear and peach trees were in full bloom, but that half grown pears had been plucked; and under date of the 7th ult. "a friend in Wraggsborough sent to us yesterday a full grown ripe *Cherry* of the second crop on the same tree the present season."

A mulberry tree before our door, (Darien, Geo. Dec. 14,) is now yielding ripe fruit, and a friend of ours on the Hopeton plantation, plucked a ripe damson plum from one of his trees, on the 9th inst.

Indian Eloquence.—We remark with pleasure a communication, in the New York American, stating the intention of the writer to publish a volume of "Select and genuine specimens of Indian Oratory."

The editors of the American speak of the New York compiler, in terms to warrant the opinion, that the proposed work will be *faithfully* executed; and, hence, we earnestly invite the attention of the publick to the book in question.

Fine Arts.—An extract of a letter from a gentleman in Boston, says:—

"Alston has sold his picture of *Elijah*, to one of the members of parliament who are travelling in this country, for $1300. His great picture of Belshazzar's Feast, on which he has been some years employed, will be exhibited next month."

Clothing.—It is an undoubted fact, that those men live longest, who are the last to shut themselves up and put on additional clothing in the autumn, and the last to leave it off and expose themselves in the spring. The coldness of November is dry and bracing; it increases the warmth of the body by quickening the circulation, and thus renders an outer garment unnecessary, except in the evening, or on days that are unpleasant; the coldness of the spring is damp and enervating; it depresses instead of cheering the spirits, renders the circulation languid, and extra clothing indispensable to comfort as well as to health.—*Medical Intelligencer.*

Dry Docks.—The association lately formed in New York for the purpose of establishing Dry Docks, are persevering in their undertaking, and have effected the purchase of a site for the same. From our knowledge of the gentlemen who are concerned, we are confident their object will be effected, and do credit to the City

and Country; and that it may be carried into immediate effect, is sincerely wished.

More than 40,000 bushels of salt were manufactured at the Illinois Saline, in 35 weeks of the former part of this year. In 1825, it is expected that 90 to 100,000 bushels will be made. Messrs. W. Jones and Elisha Harrison, after penetrating the solid rock 463 feet, have struck a fine vein of strong salt water, one mile from the Ohio river, and one and a half from Evansville, Indiana. The water is stated to be among the strongest found in the western country.

Looking-glasses.—Professor Lancellotti, of Naples, has discovered a new composition for the fabrication of looking-glasses, which unites economy to facility of execution. He employs three parts of lead and two of mercury. This composition is then melted on the heated and dry glass; it attaches itself strongly to the surface, and the images of objects are faithfully reflected by it; but care must be taken not to let the oxyde, which is formed in the fusion of this amalgam, remain between the glass and the metallic surface.

Creek Indians.—An Alabama paper contains two highly interesting communications from the chiefs, head men and warriors, of the Creek Nation of Indians, who say they have, "on a deep and solemn reflection, determined, with one voice, not to sell one foot of their land, neither by exchange nor otherwise." They say they are fast progressing in the arts and civilization, and state as a proof of it, that upwards of 30,000 yards of cloth have been manufactured by those only, inhabiting the waters of the Coosa and Tallapoosa, during the past year.

A magnificent Sarcophagus, has been brought to Paris, from one of the ancient sepulchres of Memphis, near the valley of the Pyramids. It was taken from the bottom of a well 60 feet deep. The lower part of it measures eight feet in length; and it is two or two and a half in height, and three and a half in its greatest breadth. It is covered with hieroglyphics, mythological figures and symbols, executed in a superior style. On account of the great weight of this valuable monument of antiquity, it was necessary to employ two carriages in its conveyance by land, on one of which was placed the Sarcophagus, and on the other the lid, which was scarcely less ponderous. The colour of both is a deep green, like that of old bronze, sprinkled with spots of a rich red; and the bottom of the Sarcophagus is beautifully marked with several stripes of yellow. The whole appearance is said to exceed any other similar object yet discovered.

Greenland.—In the last volume of the Transactions of the Royal Society of Sciences at Copenhagen, is a paper founded on the researches of some travellers who had recently visited Greenland, which corrects an error hitherto entertained by several learned natural philosophers, namely, that Greenland possesses only twenty-four kinds of plants perfectly organized.—It is now well established, that there are above two hundred kinds of plants in that country.

Religious Intelligence.

SANDWICH ISLANDS.

BETSY STOCKTON'S JOURNAL.

(*Concluded from p. 566 of Vol. II.*)

On the 16th of February, we saw Cape Noir, and were obliged to tack, to prevent being driven on it. The wind was against us; and the 3d of March we were again near the same place, only a little to the west. On the Sabbath, Mr. Richards preached in the cabin, from these words: "Though you make many prayers I will not hear"—warning those that refused to hear the calls of God, of that day when God would refuse to hear them. Oh! how appalling is the thought, that the day is coming, in which we must rise as witnesses against them, or they against us—if we have been unfaithful to them. We still retire for fifteen minutes, every evening, directly after publick prayers, to pray for them—I say *retire*, that is, we go to different parts of the ship; some of us into the rigging, some out in the boats, and others on the spars; yet in all these places we can find our God.

We are now to bid farewell to high wind and dark blue water. I hope soon to be in that part of the *Pacific*, which deserves the name; for in this part *Terrific* would suit it best. Indeed it is so terrible, that neither sun, moon, nor stars, condescend to visit it often. Its constant companions are rain, hail and snow.

March 4th.—We have completely doubled Cape Horn; the sea is much smoother—I saw nothing remarkable during the day. My own health and that of the family is pretty good; it is a source of comfort to me that Mrs. and Mr. S. enjoy

their health so well: I have learned to love them, and they richly deserve it. My heart must be dead to every virtue, when it ceases to beat with gratitude to them. When I took the last look of those dear young gentlemen, with whom I had spent my days of childhood and folly, and my more sober years of reflection, my soul sickened within me as I said—"Can I hope ever to find friends like these? Can I ever find those who will take so deep an interest in my welfare, and with whom I shall spend such happy hours?" Yes, I have found such friends. When you think of me as a stranger in a strange land, think of me still as one who has kind friends, to guide and protect her. 'Tis true the endearments of home cannot be forgotten. My mind often returns to your family altar. There I have often left my burden, and I cannot forget that consecrated spot. Nor can I forget the dear little boys, I have so often held in my arms—I comfort myself by thinking that I shall hear from you all while in life, and with the hope that I shall meet you after the hour of death.

5th.—The weather much pleasanter than it has been. We are getting into the Pacific. Lat. 46° 11′, lon. 82° 30′ W.

7th.—The weather not very pleasant, but much better than Cape Horn.

9th.—Sabbath. In the morning we had prayers in the cabin, and in the afternoon Mr. Stewart preached from Genesis vi. 3. "My spirit shall not always strive with man." I have seen nothing since I came on board that has appeared to produce so much effect. The Spirit of the Lord seemed striving with at least some of the sailors. They have been constrained since to say, *what shall we do?* and I hope some have fled to the only sure resting place for poor perishing souls. Lat. 46° 22′, lon. 80° 35′.

10th.—Pleasant weather—all going on well. We are steering up the coast of Chili. It is remarkable that off this coast it never rains; nor is it clear weather; it is always a little cloudy. The air is very refreshing at all times, but particularly so in the morning and evening. Our deck presents a very odd appearance this morning. The fore-hole, the middle-hole, and the run are all open. The things that have been wet are airing in every direction; our medicine chests are unpacking, and the sailors are sending up the fore and mizen, royal and top-gallant yards. Picture to yourself our situation, when in the midst of all this, we heard the well known cry—"*There she blows;*" this was repeated every minute or two for some time. The lines and water were hurried into the boats, and every thing was soon in readiness. The sailors waited impatiently for the command to lower. Those in sight were sperm whales, at four miles distance. The wished for orders were at length given, and in five minutes the boats were seen gliding over the waves. How changed the scene; thought I—Four months ago, these boats would not have been lowered without having our ears assailed with oaths—Now not a profane word is heard. They pursued the whales some distance, but could not come up with them. The captain seeing this, hoisted the signal for return; the poor fellows were obliged to obey, and thus ended the chase—and my day must end with it. The lat. 39° 16′, lon. 80° 40′.

13th.—Steering N. by W. Nothing occurred until 1 P. M. when we came up with and spoke the English brig *Tiber*, from Valparaiso, bound to Valdivia. This was by far the handsomest foreign vessel we had seen, since we left America. The captain was very much of a gentleman. The conversation, as near as I can recollect it, was as follows:—Englishman—What ship is that? American—The Thames, of New Haven. E.—How long have you been out? A.—One hundred and ten days. E.—Are you bound to Valparaiso? A.—No sir; I am bound to the Sandwich Islands. How long have you been out, and where are you bound? E.—I have been out eight days; I'm bound to Valdivia. Valparaiso is in a state of revolution. The Royalists have been defeated. The Franklin 74 is there. What success have you had in fishing? A.—I have caught nothing. E.—I am sorry for that. I wish you success. Sir, what is your longitude? A.—81° 40′. What is yours, sir? E.—80° 10′. A.—I thank you, sir. I wish you a prosperous voyage. All this passed in three or four minutes.

20th.—There is a sameness in every thing that passes, which makes it almost impossible to write; unless I should give you a very minute account of every little incident that has occurred. This I will not attempt, for fear I should aim at something out of my reach. Mr. Stewart will give you a full account of every thing that you would wish to know. We are sailing slowly along the coast of Peru. The lat. is 20° 38′, lon. 91° 52′.

24th.—The morning was pleasant, but I could not enjoy it—I was wretched—I could not enjoy my friends, because I could not enjoy my God. The captain wishes to make a respectable appearance when he enters the port, and so he is painting the ship all over. Our lat. 15° 29′, lon. 96° 47′ W.

25th.—Still dark in mind myself, but the family all in motion.—Some packing

clothes, some writing journals.—I just began to transcribe mine for you. You would scarcely believe that so many different occupations could be carried on, on board a ship.—The painters, the carpenters, and the blacksmiths are all at work. This morning Stephen and Cooperree caught a *Skip Jack*, as they call it; I believe the proper name is *Bonetta*. Its flesh has a very pleasant taste, and the fish, altogether, resembles a mackerel very much, only it is round; and when taken out of the water has some of the hues of the Dolphin.

26*th*.—Nothing worth noticing occurred during the day. Painting, and tarring, and writing, were carried on, as they had been for some time past. Towards evening, the dark cloud was removed from my mind, and I felt as peaceful as the ocean with which I was surrounded. There not a wave was seen rising abruptly, from any part of our ship; all rolled smoothly and gently along. The succeeding night was beautiful beyond description; and all was peace within. I thought of St. John's "sea of glass mingled with fire," when I beheld the ocean. Our tarring and painting had been completed; our studding-sails were spread; the full moon shone brightly on us, without one intervening cloud, while our vessel was wafted gently on the surface of the deep. It will be long before the impression of this evening will be erased from my mind.

29*th*.—I still enjoy peace and comfort. The day has been much warmer than usual. I think I have not suffered more with the heat since I left America. The appearance of the crew has not been so favourable to-day as it was last Saturday. The strong man armed is keeping his palace, but blessed be God there is a stronger than he. Oh! that it would please him to come down and show his power amongst us.

30*th*.—Sabbath. The first thing I heard in the morning, was that whales were seen spouting, off the stern. The captain ordered the course altered, and for two hours all was confusion and noise. Alas! how unlike those Sabbath mornings I have spent beneath your roof, where all was quietness and peace. No spouting whales, no playing dolphins, no rattling ropes, nor hoarse commanding voices, were there heard.—Nothing there prevented our meditations, till the well known bell told us it was time to offer the morning sacrifice. But I am indulging myself too much in such recollections. I would not, I could not, I dare not, look with longing eyes towards my native land. No sir, my hand lies on the plough, and if my poor wretched heart does not deceive me, I would not take it off for all the wealth of America. It is not the "leeks and the onions" of your land that I long after, but for one such sermon as I have heard from Dr. A. It is spiritual food I want. Excuse me, sir, when you remember that I have been spoiled at home. After two hours detention, we changed our course, and again pursued our way. At 10 we had our prayer meeting in the cabin; and in the afternoon Mr. Goodrich preached from Gen. xix. 17.—"Escape for your lives." There was not many of the sailors present. Satan is very much out of humour; he is either losing, or securing, some of his people on board.

31*st*.—The morning pleasant—the weather quite warm. Such sudden transitions from heat to cold, and cold to heat, have a very unfavourable effect on my health. They make me weak and dejected.

April 1*st*, 1823.—*All fools day;* but we I hope have laid aside our folly. The weather so warm that the tar is dropping from the rigging, and the water from my face; the ship almost in a calm, and we under a vertical sun—I am ready to think I have seen some new things under the sun, if nobody else has. Lat. 3° 25′, lon. 108° 30′.

2*d*.—The weather very warm, and scarcely any air stirring. About 11 o'clock we had a shower, which is the first we have had since we left Cape Horn. In the afternoon our captain indulged us with a view of the ship. He had promised me *a ride*, (if you please to call it such) in one of his little boats, the first calm day; so I reminded him of it to-day, and he ordered a boat lowered, and he, with four or five of the mission family and myself, went out in it. The women get into the boat before it is let down into the water. This requires some fortitude —for the moment the boat touches the water, it is thrown up two or three yards by the swell, and it requires great dexterity to manage it so as to avoid the danger of being stove against the ship, while the men are getting in at the chains. I enjoyed the excursion very much. We went round the ship twice; which having been painted lately makes a very beautiful appearance. Her bow, catheads, and stern, have images on them, and all looked clean and cheerful. On the flying jib-boom sat Stephen, the Tahitean youth; and on the bowsprit Cooperee, who is a diverting fellow, and in his quizzing way, hailed the captain as he passed. The quarter deck was filled with our family, whose eyes followed us as we passed bounding over the waves. When we returned to the ship I felt

quite elated: it was the first time I had been *abroad* since we left New Haven, which is 132 days—a great while for me to stay at home, at one time.

4*th.*—Nothing but pleasant weather followed, until we came in sight of Owhyhee (Hawaii). We then had frequent squalls of rain, and hard blows; but not so as to make it uncomfortable. On the 11th Mrs. Stewart presented us with a fine boy, which I consider as my charge. The little fellow beguiles many of my lonely hours; and you must excuse me if my journal is now *weekly* instead of *daily*. From the first moment that I saw the little innocent, I felt emotions that I was unacquainted with before. This, no doubt, arose from the peculiar situation in which I was placed, and from my attachment to his parents. It was one in the morning when I saw Mr. Stewart up in the cabin. Sleep forsook my eyes, and with a heavy heart I asked—what is the matter? The answer was just what I had been fearing—that Mrs. Stewart was unwell. I had hoped and prayed that the winds might waft us to our destined port, before her day of affliction should arrive. Although I knew that the sea would give up its dead at the command of God, yet the thought of entombing one that I loved so tenderly beneath its billows, was to me more than I knew how to bear. I was soon, however, delivered from all my fears. Her hours of suffering were not many. At half past nine, we had our little stranger in our arms, and his mother in a comfortable situation. The wind blew so hard all the time, that it was impossible to set down a cup, or any thing else with safety. Her bed was at the windward side of the ship, and it required some exertion to keep her in it. Yet she felt no inconvenience from the circumstance, and suffered as little as if she had been provided with every convenience. Mr. Stewart and myself were her nurses. One of us sat up the fore part of the night, and the other the latter, for two weeks. The little boy had good health, and we got along very well. Most of my time was spent below, and I heard nothing that was passing on deck. I was happy to have it in my power to be of some assistance to my best friends. I found employment enough to engross all my attention, and nothing occurred worth mentioning. On the 24th, we saw and made Hawaii (Owhyhee). At the first sight of the snow-capped mountains, I felt a strange sensation of joy and grief. It soon wore away, and as we sailed slowly past its windward side, we had a full view of all its grandeur. The tops of the mountains are hidden in the clouds, and covered with perpetual snow. We could see with a glass the white banks, which brought the strong wintry blasts of our native country to our minds so forcibly, as almost to make me shiver. But it was not long before objects that were calculated to have a chilling effect of another kind, were brought to our sight. Two or three canoes, loaded with natives, came to the ship: their appearance was that of half man and half beast—naked—except a narrow strip of *tapa* round their loins. When they first came on board, the sight chilled our very hearts. The ladies retired to the cabin, and burst into tears; and some of the gentlemen turned pale: my own soul sickened within me, and every nerve trembled. Are these, thought I, the beings with whom I must spend the remainder of my life! They are men and have souls—was the reply which conscience made. We asked them where the king was—at Hawaii, or Oahu? They said at Oahu. We informed them that we were missionaries, come to live with them, and do them good. At which an old man exclaimed, in his native dialect, what may be thus translated—"That is very good, by and by, know God." This beginning of missionary labours seemed very encouraging; and in a short time our unpleasant feelings were much dissipated, and we conversed with them freely, through the boys, who were our interpreters. We gave them old clothes; and in return they gave us all the fish they had caught, except one large one, which we bought. They remained with us until our boat went on shore, and brought us some potatoes, taro, and cocoanuts, which were very refreshing to us after a voyage of five months; part of which time we had no other diet than meat and bread. I brought my little boy on deck, who was two weeks old; some of them took him in their arms, and in ecstasy exclaimed, *aroha maitai—very great love to you;* and kissed him. The last expression of affection we could have dispensed with very well; but we have to become all things to all men, that we may gain some. They then bid us many arohas, and took their departure.

On Saturday, the 10th of May, we left the ship, and went to the mission enclosure at Honoruru. We had assigned to us a little thatched house in one corner of the yard, consisting of one small room, with a door, and two windows—the door too small to admit a person walking in without stooping, and the windows only large enough for one person to look out at a time. Near us was another of the same kind, occupied by Mr. R., and opposite one much larger, where Mr. B. and E. resided. Next to them stood ano-

ther small one, in which Mr. Ellis, of the London Mission Society resided; and in the mission house (which at home would be called small) there were Messrs. Bingham, Thurston, Loomis, Harwood, Goodrich, Blatchley and Chamberlain. The family all eat at the same table, and the ladies attend to the work by turns. Mrs. Stewart and myself took each of us a day separately. I found my time fully occupied during our stay at Oahu, which I was not sorry for. Had I been idle, I should not in all probability have been so happy in my situation as I was. I was obliged to stay within the enclosure all the time, except on the Sabbath, when I went to church, which was a few rods off: and in the morning early I went three or four times, with Mr. Stewart, to Mr. Allen's, about one mile and a half from home, for milk. Mr. Allen was very kind to me, and seemed happy to see one of his own country people. I think he told me he had resided on the island twenty years, and had never before seen a coloured female. His wife is a native woman, but very pleasant, and to all appearance innocent. The first time I visited her she presented me with a very handsome mat, and appeared happy to see me. They are in good circumstances, and friendly to the mission. I regretted leaving them very much.

On the 26th of May we heard that the barge was about to sail for Lahaina, with the old queen and princes; and that the queen was desirous to have missionaries to accompany her; and that if missionaries would consent to go, the barge should wait two days for them. A meeting was called to consult whether it was expedient to establish a mission at Lahaina. The mission was determined on, and Mr. S. was appointed to go: he chose Mr. R. for his companion, who was also appointed the next day. On the 28th we embarked on the mighty ocean again, which we had left so lately.

In the morning of the 31st, we all came on deck, and were in sight of land. In the middle of the day we came to anchor; the gentlemen left the vessel to see if they could obtain a house, or any accommodations for us. They returned in a few hours with Mr. Butler, an American resident, who had kindly offered us a house. In the afternoon our things were landed, and we took up our residence in Lahaina. We had not seen a tree that looked green and beautiful since we left home, until we came here. The water, too, is very good, and the house one of the best that I have seen on the island.—It is the same that Dr. Holman had while he was in this country. Mr. B. was very kind to us, and did every thing in his power to make us comfortable. His wife is a half-breed, and one of the prettiest women I have seen on the island. She understands English, but will not speak it. The next day, being the Sabbath, the gentlemen went down to the village in the morning, and preached by an interpreter. The people were very attentive, and requested that their instruction might begin the next day; and accordingly the following day it did begin.

Mr. Pitt dined with us the 2d of the month.—After dinner he said to the missionaries very politely, "I wish you much joy on the island of Mowee." He is a pleasant and sensible man, and the most influential of any on the islands: he favours the mission. The next morning Mr. Loomis and Mr. Butler accompanied him to Oahu, and left us with the natives and Mrs. Butler: William staid with the old Queen, so that we were quite alone.

Near the last of June I had another attack of the pain in my breast, with a little spitting of blood. At the time I was seized, we were without a lancet, or any means of obtaining one, except from a ship that had just come into the harbour. Mr. P. sent to it and got one, and Mr. R. bled me. In a few minutes I was relieved, but was not able to leave the place until the 24th, when a brig came in sight.—Supposing it to have the deputation on board, I walked to the beach, and arrived just in time to see his royal highness land, amidst hundreds. He appeared very well at the time, but we found soon after that he was in a frolic, and had left Oahu without its being known where he was going. The day previous to his arrival a schooner came in quest of him; and the day after, his own barge came, with two of his queens—he has four. In his manners he is quite a gentleman. He reads and writes well. We regret very much that he is given to drink. He says he is afraid of *the fire*, and has made several attempts to refrain, but has been unsuccessful. The 29th was the Sabbath. I went in the morning with the family to worship: the scene that presented itself was one that would have done an American's heart good to have witnessed. Our place of worship was nothing but an open place on the beach, with a large tree to shelter us: on the ground a large mat was laid, on which the chief persons sat. To the right there was a sofa, and a number of chairs; on these the missionaries, the king, and principal persons sat. The kanakas, or lower class of people, sat on the ground in rows; leaving a passage open to the sea, from which the breeze was blowing. Mr. R. addressed them from these words, "It is appointed unto all men once to die, and after death the judgment." *Honoru* acted as interpreter: the audience all appeared very solemn. After

service the favourite queen called me, and requested that I should take a seat with her on the sofa, which I did, although I could say but few words which she could understand. Soon after, bidding them *aroha*, I returned with the family. In the afternoon we had an English sermon at our house: about fifty were present, and behaved well. In the morning one of the king's boys came to the house, desiring to be instructed in English. Mr. S. thought it would be well for me to engage in the work at once. Accordingly I collected a proper number and commenced. I had four English, and six Hawaiian scholars. This, with the care of the family, I find as much as I can manage.

July 3d.—In the afternoon I went, with a number of the natives, to purchase pine apples. After walking through Taro patches and water, we came to the pine apples, which appeared very handsome. They grow on the edge of a pond of water; the fruit generally hangs in the water—one or two on a bunch—sometimes only one—which grows straight up on the bush. I obtained two apples, and seven plants, and returned home before night.

4th.—In the morning, Mr. S. returned from prayers, with Mr. Ellis, the London missionary, who had just arrived from Oahu, on his way to Hawaii. I was very much disappointed to see him without receiving letters from America. When we left Honoru, two vessels were expected; one from New York, and the other from Boston. I often visited the beach to watch for sails: the vessel at last arrived, but brought me no letters. Oh may I be taught, to be submissive at all times.

INDIA.

We earnestly recommend the following paper to the serious consideration of the Christian women of our country. It speaks in a cause which we have heretofore endeavoured to advocate—a cause in which it seems to us that every Christian, and especially every Christian woman, must take a very deep interest. The degradation of the female sex takes place in all heathen communities. It is Christianity alone that raises *woman* to her proper rank in society. Well, therefore, may women take an active and zealous part in the propagation of the gospel. But *all* Christians ought to recollect, that the principles of Christian piety will never be generally diffused, till *Christian mothers* engage heartily in this holy work—till they are both able and disposed to teach their children, in the early and most susceptible period of their existence, the first great truths of the Christian system. We cannot, at present, dilate on this topick as we wish; but if we could have our wish, it would be, that every Christian congregation in America that is able—and hundreds are well able—would support a female school in India, on the plan that is proposed in the following appeal.

Appeal to American Ladies, in behalf of the Female Department of the Bengal Christian School Society.

Dear Christian Friends,—When an appeal is made to the compassionate sympathies of the human heart, and when liberal and continued aid is solicited, it is natural to suppose that the object presented has strong and imperious claims. Convinced that such is the character of *our* object, as Secretaries of the Female Department of the Bengal Christian School Society, we now earnestly intreat your aid in the education of the Native Females of India.

The Society with which we are connected, it may be proper to remark, was formed in Calcutta in Nov. 1822—not to supersede or interfere with any existing institutions which have in view a similar object, but to combine, on catholic principles, the labours of any who would co-operate with it. It was designated the "Bengal Christian School Society," as it designed to make its operations subservient to the promotion of *religious* knowledge especially; and while its object is professedly religious, the liberality of its principles, it is believed, will command the approbation, and secure the friendly support, of the generality of Christians. These principles are as follows:—

First,—To disseminate religious instruction, upon a more extended scale than has hitherto been adopted, without, however, interfering with the individual labours of those who are now employed in the same department of missionary engagements. *Secondly*,—To exclude every thing like party principles from its constitution, and unite the efforts of all who are disposed to co-operate with it. *Thirdly*,—To pursue the cheapest and most extensive mode of carrying its designs into

effect: and for this reason, to adopt the plan which is generally denominated, "The Indigenous System," that is, to graft religious instruction on native schools, which is accomplished by paying a limited sum to any schoolmaster who will teach his pupils those books which we wish to introduce among them. *Fourthly*,—To have two distinct funds, one for the male, and the other for the female children, that contributors may not be restrained in choosing the object of their liberality.

So manifestly did these principles appear calculated to promote the genuine spirit of Christianity in attempts to do good, that the Baptist and Independent denominations of Christians in this city were induced to blend their individual exertions in this department of their missionary transactions. By this arrangement the Female Juvenile Society became incorporated with the Bengal Christian School Society; and as our present appeal, in behalf of Female Education, must derive force from the evident practicability of the object, we beg leave to introduce a brief account of the efforts and success of this Society. In the statement published in May, 1820, the Committee report:

"When first established, the impediments to its usefulness appeared almost insurmountable. After diligent search for several months, the Committee could only find one Bengalee female who was qualified to instruct her countrywomen; and soon after she was engaged, the illness of her husband obliged her to relinquish the charge of the small number of girls she had collected: and when the Committee attempted to induce the schoolmasters to instruct each a few girls amongst the boys, (which they judged an important preparatory measure, till some could be found competent to take the charge of schools of their own sex,) their success was so limited, that, for nearly twelve months after the establishment of the Society, only eight pupils were receiving instruction at its expense."

Such was its feeble commencement;—but who hath despised the day of small things?—At the examination of their scholars on 1st December, 1821, the Committee were able to report, that "very pleasing and satisfactory proofs of the improvement of the scholars in reading, writing, arithmetic, &c. were given to all present;" and that "the number of pupils, then receiving instruction at the Society's expense, had increased since the last anniversary from twenty-one to seventy-nine."

In their last report for 1822–23, in which they announced their union with the Bengal Christian School Society, the Committee had the pleasure of stating, that in consequence of this union, Mrs. Colman had been employed to superintend the schools of the new institution. The Committee thus speak:—

"The improvement of all the schools has been greatly promoted by the active exertions of Mrs. Colman, whose late appointment by the Committee to superintend their schools, with the steps which led to it, it is now their pleasing duty to narrate. The additional number of schools established; the ignorance of the native teachers, with their aversion to Christian instruction, which it is the great object of this Society to communicate; the very limited attention which the Members of the Committee, who as a temporary arrangement took charge of particular schools, could exercise; the advantage of an uniform method of instruction; with the success that had attended a similar arrangement in a sister association, combined to impress on the minds of your Committee, the great advantage their pupils and the cause of education generally, would derive from the services of some active and intelligent Christian lady, who should be appointed as a general superintendent. Such an one, your Committee are most happy to inform their supporters, they have found in the individual mentioned above. This lady, the relict of the late Rev. J. Colman, American Missionary, arrived here from the United States in the year 1818, and resided nearly four years at Rangoon and Chittagong, where she studied the Burman language, with the Arracanese, a dialect corrupted from it. At Cox's Bazar she had commenced a female school for the children of the Mughs, and with her excellent husband was indulging the most pleasing hopes of success, when God in his infinite wisdom was pleased to remove him to a better world to rest from his labours. Having after this come to reside in Calcutta, she appeared to your Committee highly adapted to carry on the plans of the Society; and having ascertained that no insuperable objection existed to her complying with their wishes, they resolved to avail themselves of her services."

At this time, the total number of schools belonging to the Society was six, and of children one hundred and forty. Since the engagement of Mrs. Colman, the interests of the institution have greatly increased; and of a recent examination of the pupils, the following account, drawn up by a gentleman present, has been kindly given us:—

"On Friday the 19th of Dec. 1823, was held at the native school-room at Gouree-bare, the first annual examination of the Female Department of the Bengal Chris-

tian School Society. Of one hundred and eighty-two, the number on the books of the Society, one hundred and forty were present upon the occasion, being as many as the room would conveniently accommodate.

"Several highly esteemed individuals interested in the progress of native education were present, and some who have devoted their time and valuable talents to the same benevolent engagements kindly assisted in the examination of the children in the higher classes. The pupils were examined in the following books, viz. Pearson's Introductory Bengalee Tables; Neeticotha, (or Selection of Moral Fables;) Defence of Hindoo Female Education, a work prepared by a respectable Brahmin; the Geographical Copy Books, a valuable work published by the Calcutta School Book Society; and the Obidhan, or Bengalee Dictionary; from the last of which several of the more advanced girls had committed to memory from fifteen to twenty pages, parts of which they repeated with great facility, together with the signification.* Pleasing specimens were also exhibited of writing and needlework."

Beside the ten schools to the north of Calcutta, superintended by Mrs. Colman, the Society has two others to the south of the city, under the care of Mrs. Trawin, and two at Chinsurah, under the care of Mrs. Mundy; and has also supported a school at Monghyr, under the superintendence of Mrs. Chamberlain:—making a total of Fifteen Schools, containing 266 regular attendants. Amongst these needle-work is introduced into the schools first established; and the reading of religious books into more than half of the whole number; and no doubt is entertained of the gradual introduction of both into all the schools connected with the Society.

In respectfully recommending this institution to the liberal support of benevolent Christian females, it may be encouraging to observe, that the state of Hindoo society is at present, in many respects, favourable to exertions of this nature. It must be acknowledged with gratitude, that the labours of different respectable societies in this Presidency, prosecuted, as they are, upon a liberal scale, and with such laudable zeal, bid fair to terminate in effects decidedly beneficial to the general and moral interests of the natives of India. By a free and constant intercourse with those benevolent Europeans, whose charity and intelligence are the mainspring of these societies, much error and misconception upon subjects in general, and upon religion in particular, will be displaced, so that divine truth will have a more favourable opportunity of exerting its influence over the understanding and the conscience. Through the medium of the *press*, combined with living instruction, the *means* of illumination, at least, are fast accumulating, and are, even now, possessed by vast numbers; and where Providence supplies the opportunities, and the instruments of improvement, the blessing necessary to render them effectual is not commonly withheld. Nay, these common blessings are often designed by God as the harbingers of his mercy to a nation, and by his infinite wisdom are intended to secure results far outmeasuring the benevolent designs of those who convey them, as well as the scanty desires of such as participate them.

It cannot but exhilarate the hopes of the judicious of every persuasion, that the natives throughout the country are induced to entertain these different benevolent plans with ingenuous freedom, and to demonstrate their decided concurrence in them by contributing their personal and pecuniary support. That no inconsiderable improvement has been already effected in their habits of thinking, is evinced by the pleasing fact, that some of great reputation and influence among them have manifested their desire for the elevation of the female character. From the favourable disposition at present shown to this object, there is reason to conclude, that ere long, female education will be held in high estimation by all classes; and, in affluent families at least, that the female branches should grow up ignorant of the common elements of instruction, will speedily be considered, not only inconvenient, but also highly disgraceful.

It is to American Ladies, that we would now direct our Appeal; and while they contrast the comforts of mental culture, civilized society, and well regulated feelings, with the misery of minds debased by superstition, depraved by vice, and left wholly to the sway of unrestrained passions, while blessing that Providence who assigned for them their happy lot, we feel persuaded they will extend their aid, in order that the poor degraded females of India may share in some respects these sublime enjoyments. Yes, Christian friends, we feel assured you will not let us plead in vain. The prejudices formerly in the minds of the natives against our object are gradually subsid-

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* Since this time, the Parables of our Lord Jesus Christ, with explanations; and Dialogues between a Mother and her Daughter, on religious subjects; have been introduced as reading books in several of the schools.

ing; children are flocking to be taught, and we want only money to labour on a scale extensive as our wishes. And must we refuse help and instruction to these poor children from a want of pecuniary assistance? This you will not allow, but assist us by your money and by your exertions. Those who cannot give as much themselves as their desires would dictate, have influence, which we would respectfully urge them to exert in so noble a service: those who cannot help by pecuniary assistance or personal influence, may most efficiently by their prayers; and this assistance we would earnestly supplicate from all. Here is ground on which we all may meet, and here we fear no disappointment; for He, whose are the gold and the silver, is the "Hearer of prayer," and will most assuredly crown our united supplications and efforts with his blessing.

Before we conclude, we would gratefully acknowledge the kindness of the Ladies of various congregations in London, Liverpool, Birmingham, Bristol, Glasgow, and other places, who by forming Auxiliary Societies in aid of Female Education in India, have so greatly encouraged our efforts. We beg leave, on behalf of the objects of their benevolence, most affectionately to thank them; and have endeavoured to perpetuate a remembrance of their kindness, and excite others to imitate their example, by calling our schools by the names of the towns or congregations by which the contributions supporting them are raised. We have also thankfully to record our obligations to W. Ropes, Esq. of Boston, and to many American gentlemen visiting Calcutta, for their generous and repeated contributions; and in gratitude for their kindness, and in confident expectation of further support from the United States, we have denominated one of our Schools the "Salem School," and shall be happy to establish and superintend as many more as the liberality of our friends will permit. The Society, conceiving that one of the most important objects of Missionary Schools is to impart *religious* knowledge, have pledged themselves to give Christian instruction; but to communicate it from such books only, *as all orthodox Christians cordially approve.* We solicit, therefore, with confidence the support of all denominations, and doubt not the pious liberality of American Christian females will amply justify our expectations.

M. TRAWIN,
A. PEARCE,
Secretaries to the Female Department of the Bengal Christian School Society.

Calcutta, May, 1, 1824.

*** Any information respecting the Institution will be cheerfully afforded, and contributions for its support thankfully received, by Rev. E. CAREY, lately one of the Secretaries, during his short visit to the United States for the recovery of his health.—The Ladies of any congregation or town, subscribing in the whole 60 dollars per annum, are entitled to have a School called by any name they may direct.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of December last, viz.

Of Rev. Joseph Sandford, per Rev. Dr. Samuel Miller, *the Annual Congregational Collection*, in Brooklyn, for the Contingent Fund		$52 00
Of Eleazar Lord, Esq., a donation from the Caledonian Benevolent Society, of Livingston county, New York, for do.		10 00
Of Mr. Edward Dunlap Smith, of the Theological Seminary, a donation from a Lady, for do.		5 00
Amount received for the Contingent Fund		67 00
Of Captain Jared Bunce, from Rev. Dr. B. M. Palmer, of Charleston, South Carolina, for the Southern Professorship, viz.		
Robert Means, Esq., his three last instalments	$150 00	
Miss Caroline Travers	50 00	
And Mrs. M'Ilhenny	50 00	250 00
Of Rev. Dr. A. Alexander, his second instalment for New York and New Jersey Professorship		10 00
Of Alexander Henry, Esq., his third instalment in full of his subscription for the Oriental and Biblical Literature Professorship		50 00
Of Rev. Dr. Ashbel Green, from A. V. Sinderen, Esq., one of the executors, the bequest of Mary Kettletas, late of Jamaica, Long Island, deceased, for the education of poor and pious youth, in the Theological Seminary, at Princeton, for which object the Students' Fund was founded		500 00
Total		$877 00

View of Publick Affairs.

EUROPE.

GREAT BRITAIN.—The British parliament is still in recess, having been farther prorogued by royal proclamation, till the 2d of February.—Not adverting to the possibility of this event, we stated last month that the parliament was then in session—it was to have been so by the first prorogation. The expectation that the independence of some of the late Spanish colonies would be formally recognised on the return of the British agents sent to Mexico and Colombia, is not likely to be immediately realized; although the agents have reported in the most favourable manner, as to the state of those republicks. It is said, that while the forces of Old Spain maintain the conflict for Peru, or for any other part of her former South American territory, Britain will acknowledge the independence of no part. This, if true, must, we apprehend, be attributed to some existing stipulation or understanding with the powers which compose the Holy Alliance. In the mean time, British merchants and monied capitalists, with the knowledge, and we believe the approbation of their government, are pledging funds to an enormous amount, for carrying into effect a variety of projects and schemes in Mexico and Colombia—funds, which must, in a great measure, be lost, if these states do not maintain their independence. We suspect that Mr. Canning, and the rest of the ministry, if they persist in their present measures, will have to encounter a powerful opposition at the next meeting of parliament.—Perhaps the parliament has been a second time prorogued, to enable them to dispose advantageously of this concern.

Mr. Brougham is appointed one of the king's counsel. Who would have expected this, on hearing or reading his speeches on the trial of the queen? But this is the British policy. When a man becomes dangerous or troublesome, they neutralize him by putting him into a place of honour and emolument,—and many render themselves dangerous and troublesome with a view to such an issue.

Lord Strangford, of whom we have heard so much as the British plenipotentiary at Constantinople, is returning home, with presents from the Sultan to the amount of 50,000 piastres. This augurs well for the Greeks. The Turk has probably paid him handsomely for not favouring the Greek cause; and he, we presume, is recalled, because the British are about to change their policy and their measures in regard to that cause. It is intimated, that the order issued to the commander-in-chief of the Ionian Islands to seize the vessels of the Greeks, of which we took some notice last month, was not intended to do them real injury. Perhaps it was issued only to keep up a fair appearance with the Ottoman Porte; and we would rather it should be this, than a measure of serious hostility. But the last accounts state, that the commander of the British naval forces had actually seized three Grecian schooners, in the very port of Napoli di Romani, and that this was done as a matter of retaliation. All this, however, may be nothing more than the continuation of *false appearances*. But for ourselves, we must express our utter abhorrence of all such crooked policy.—One of the ships, (the Griper, Capt. Lyon) sent to co-operate with Capt. Parry in search of a North West passage into the Pacific Ocean, has returned home in distress.—Capt. Franklin is to set out on his next expedition in February; and is to come to New York, and thence to proceed to the north by land.

Our countryman, Mr. Perkins, is making experiments in London with his steam-gun. If his experiments succeed as he expects, it is suggested that they will entirely change the modern system of warfare. The calculation is, that ten of his guns, supposing only one shot in twenty to take effect, will sweep away an army of 150,000 men in a day. But what, if instead of changing the form of war, it should go near to put an end to it altogether? Modern battles are, in general, far less sanguinary than those of antiquity. The more dangerous and deadly the weapons, the less will there be of fighting. Render certain death to both parties the consequence of a conflict, and conflicts will seldom take place. If this were the case in duels, there would soon be an end to them—except now and then, one between a couple of madmen.

There has been a great fire in London, and one still greater and far more destructive, in Edinburgh. In the former, the loss of property is estimated at £100,000 sterling; and in consequence of the latter, 250 families are rendered houseless.—A tremendous and destructive storm was experienced on the English coast, in the month of November; and a typhus fever, exceedingly mortal, was prevailing in the town of Manchester. But, whatever local or temporary calamities, or losses, are experienced in Britain, the nation, as such, is highly prosperous. The revenue for the last year, has exceeded that of the preceding year by nearly a million and a half: and never before were all kinds of improvements, requiring the largest amount of monied capital, so readily and extensively patronised. There is certainly much vice in Britain; but there is also much virtue and piety: and the God of providence seems to be granting to the nation at present, a wonderful tide of worldly prosperity. Yet, after all, alas! for the numerous poor, both of England and Ireland. In the latter kingdom a general convulsion is by some thought to be near at hand.

FRANCE.—Charles the Xth seems to be resolved not to be tied to the measures of

his late predecessor. To those measures he manifested no hostility before he ascended the throne; hence, it was concluded he would not change them. He probably will not make material changes, but he is a man of more activity than his brother, and we think, of more mental energy, and more disposed to trust his own judgment, without a paramount influence from his ministers. We suppose that he would willingly make some changes, were it only to show that he has the power to make them, and that he possesses a judgment and a will of his own. Whether it be from such motives, or from those of a better character, he in fact, seems to be less absolute or despotick in his notions of government, than Louis XVIII. It is said that the following are the conditions required by France for the continuance of her army of occupation in Spain. "1st. The Cabinet of Madrid will recognise the capitulations made by Generals Morillo, Ballasteros, and others, with the Generals of the French army:—2. A complete and full act of amnesty to be issued, which shall except only a very small number of persons, to be therein specified by name:—3. A government upon representative forms to be established. Upon these terms his most Christian Majesty offers to his Catholic Majesty all the aid he may require.

"In case that these propositions be rejected, the French army will retire, leaving in Spain only garrisons of 10,000 men at Cadiz, 1500 at St. Sebastians, 2000 at Pampeluna, 2000 at Figueras, and 2000 at Seo d'Urfiel: which garrisons will occupy the aforesaid places until Spain has reimbursed France the sum she is indebted to her for the maintenance of these troops, and the 34 millions of francs which she previously advanced for the anterior expenses of the occupation of Spain."

The subject of withdrawing the French armies from Spain is earnestly discussed in the French papers; and so far as we have observed, it is the only article of much interest that they contain. It seems, on the whole, to be very uncertain, whether any part of the army will be withdrawn, at the time proposed. Negotiations are affirmed to be going on, at the request of Spain, relative to this subject. The French legislature was convoked for December 22d.

SPAIN.—We are tired of adverting to the unutterably wretched state of Spain. It is no better, but, if possible, is growing worse and worse. The government has no money, not even for its own support. Every species of the most abominable tyranny and cruelty is practised toward the late Constitutionalists, and toward all who are even suspected of favouring them. It is stated that 30,000 of them have entered Barcelona, from Catalonia alone; but they will find only a temporary refuge there. Assassinations awfully prevail, in every part of the kingdom. Commerce is at a stand. The king is said to be as much in the power of the *Serviles*, as he ever was in that of the *Liberals*. He is dreadfully frightened, as well he may be, at the prospect that the French armies are about to leave his kingdom. Things cannot long remain in this state; but what is to come next we pretend not to conjecture. Wo to the nation! with which the God of nations is carrying on a controversy, and making "inquisition for blood."

PORTUGAL.—It was confidently stated, a short time since, that a great alarm had been excited at Lisbon, by a new attempt of a part of the army to produce an insurrection—Not in favour of liberty, but of more rigorous dealings with the late revolutionists, than the present government has chosen to adopt. This, however, is rendered questionable by the most recent accounts.

IN GERMANY, measures are still taking to suppress all discussions on the subject of politicks and the rights of men—Many parts of Germany, as well as some parts of Switzerland, have suffered greatly by heavy rains, producing extensive and destructive inundations.

THE GREEKS.—The most cheering accounts to all the friends of the Greek cause, have been brought by the last arrivals from Europe. No doubt remains of the most brilliant and wonderful achievements of these noble minded people, in their conflicts with their oppressors, both by land and sea. Their successes and victories indeed, are so astonishing, that we can account for them fully, only by believing that the God of armies is on their side. We are very far from thinking that military success is always an indication of the Divine favour. But in a defensive war and a manifestly righteous cause, and where success has much depended on providential occurrences and interpositions, we think the finger of God may often be clearly seen, and ought most devoutly to be acknowledged. All this, to our apprehension, is clearly applicable to the cause of the Greeks. Never were a people more oppressed and injured. Never was a cause more righteous than theirs. Never apparently was there a more unequal contest than that into which they entered with the whole Ottoman power. They have fought bravely: but who inspired them with courage? Their vessels and fleets have been managed with consummate skill and address; but who taught them wisdom? And who ordered those circumstances, beyond all human control, without which all their courage, and all their skill, would only have urged them on certain destruction. In this last campaign, two mighty fleets and armies, collected from the two quarters of the globe, Asia and Africa, in which the delusions

of the false prophet have had their wide and wonderful prevalence, were collected and arrayed against a handful of insurgents, in a little corner of the extended Mussulman empire. And where now is this overwhelming force! Instead of crushing the Greeks at a blow, as was calculated and expected, it has, by them, under the smiles of Heaven, been completely annihilated. Both fleets are destroyed, and both armies are defeated and scattered. A few vessels only remain to the Turk. The Captain Pacha returned to the Dardanelles, some affirm with only three vessels, and some say a few more. There, it is admitted on all sides, he is blockaded by the Greek fleet; or rather, although he was confessedly the best admiral in the service of his master, he has lost his head, because he failed to effect what was impossible. Constantinople, deprived of its supplies by water, is in danger of famine, and the Sultan trembles on his throne. He is destitute of pecuniary resources, his armies are vanquished and dispersed, his allies are disheartened, and his empire is shaken to its centre.—"This hatn God wrought—The race has not been to the swift nor the battle to the strong."

Russia.—An account recently published, makes the population of the Russian empire, including Finland and Poland, to be 53,768,000 souls; and it is said to increase half a million annually.—It is stated that the students in the Russian universities are in future to wear a uniform, and to have their conduct subjected to the strictest superintendance.—It is also reported that the emperor has issued a peremptory order, for all foreign missionaries to leave his dominions, with as little delay as possible. We hope that this is not true; but we have our fears as well as hopes. Whatever may have been the zeal of Alexander in favour of the principles and views of the Holy Alliance, he has hitherto favoured Bible societies, Bible translations, and missionary enterprises throughout his vast empire. We shall hope, as long as we can, that his politicks are not to determine entirely what measure of regard he will show to the Christian religion.

Sweden.—We rejoice to observe that Sweden has signed a convention with Great Britain, by which all proprietors of Swedish vessels are strictly forbidden to freight their vessels for the slave trade.—The viceroyalty of the prince royal has been abolished in Norway; and has caused some excitement in the publick mind.

Prussia.—The King of Prussia has just taken a wife, the Countess Augusta, of Harrach.

ASIA.

Advices to so late a date as the 1st of August last, had been received in England from Madras. No rain had fallen, in the region of country round Madras, for several months; and the most serious apprehensions were entertained that famine would be the consequence. Several regiments of troops were cantoned in the neighbourhood of Madras, which were shortly to embark as a reinforcement to the army which has for some time past been carrying on military operations against the Burmese. It appears that the British troops in the Burman empire, under Sir A. Campbell, have lately taken two fortified places beside Rangoon; but not without some hard fighting. As soon as the rainy season would permit, the whole British force was to move toward the Burman capital, Ummerapoora. The army at Rangoon, consisting of 10,000 men, is to ascend the Irrawaddy river. A very serious conflict will probably ensue. The Burmese are a far braver and more hardy people than those of the hither Peninsula of India.

We learn by conversation with Mr. Carey, now in Philadelphia, that the various Christian missions in India are in a flourishing state; and this is confirmed by recent accounts from the missionaries themselves. A number of hopeful conversions among the natives have lately taken place, principally among those who are under the charge of Dr. Scudder.

AFRICA.

It appears that the war with the Ashantees, on the western coast of Africa, is terminated. No particulars are given, but the inhabitants of the *Cape coast*, as it is called, are represented to be in a state of want and misery.—A new and most powerful volcanick eruption took place on the 31st of August last, in one of the Canary islands. It burst forth on a sudden in the midst of a level plain; and it has produced a mountain of considerable height, like the other mountains of the island, which are all apparently the productions of volcanoes. Happily, the burning lava did not extend more than 600 yards before it cooled, so far as to be no longer liquid. We do not hear that any lives were lost. The anxiety and agitation of the inhabitants were extreme, and the volcano was not quiet, when those who brought the accounts left the island.—The corps of Englishmen who are exploring the interior of Africa, have lately sent home, by the way of Tripoli, a large parcel of their manuscripts.—Several of the company have died.

AMERICA.

Peru.—We stated last month, that the contest between the troops of Old Spain, and the patriotick army of Bolivar, might be considered as finally decided in favour

of the latter. Such we still hope is the fact. But accounts have been received, by the way of Boston, that Bolivar had received a defeat, and was obliged to retreat with all speed. Other accounts, apparently as recent, or nearly so, represent him as still successful. What will eventually prove to be the truth, must be left to time. Several brilliant sea actions are mentioned as having lately taken place, in which the patriotick vessels were successful.

MEXICO, COLOMBIA, and the *United Provinces of Central America.*—In these states, much popular interest appears to be excited, by the project for opening, by means of a canal, a communication between the waters of the Atlantick and Pacifick oceans. That this is practicable has long been believed; and it appears that the president of the sovereign congress of Mexico, has recently, by order of the congress, invited proposals for actually cutting this canal through the isthmus of Tehuantepec. A part of Colombia,—the departments of Venezuela and Apure—has been declared, by General Paez, under martial law, in consequence of a rumour that an invasion was threatened—it is conjectured from the French.

UNITED STATES.—Since our last view of publick affairs, Congress has commenced its winter session. The President's message has probably been seen by the most of our readers. It is an excellent and most gratifying communication—not chargeable with the exceptionable *omission*, which we were reluctantly compelled to notice in that which was made a year ago. Our dependance on God, and our indebtedness to him for the distinguished blessings and the singular prosperity vouchsafed to our nation, are acknowledged in the most suitable manner.—May we all feel and act agreeably to our obligations, as well as acknowledge their existence.

Congress has passed a law, making a donation to General FAYETTE of two hundred thousand dollars and a township of land; as an acknowledgment for the important services which he rendered to our country in the war of the revolution. The law was passed by very large majorities in both houses—It would add to our gratification, if we could state that it had passed without a dissenting voice. If this were a mere monied transaction, it could be shown arithmetically, that this law did not *pay the debt* that we owe to General Fayette. But it is not a mere monied transaction; and had the sum and the land awarded been so offered, La Fayette would never have received them. The law was intended to make a *grateful acknowledgment* for aid of the most important kind, received from a most generous benefactor, who is now in the decline of life, and destitute of the means of sustaining the station which he occupies, in a manner which *our honour*, as well as his own, demands. A committee, constituted of members of both houses of Congress, has waited on the General, to request his acceptance of our national offering; and with that dignity and delicacy which characterizes his actions, he has accepted it.

Congress has not yet, so far as we know, been agitated by the pending choice of a chief magistrate; which has devolved on the House of Representatives, and must be decided in February next. May Heaven direct and bless the choice!

Since writing the most of the above, we have seen an account of a splendid dinner, given by the two houses of Congress to General La Fayette; at which the President of the United States, the heads of departments, several distinguished officers of the army and navy, and the members of Congress generally were present. None participate more cordially than ourselves in the sentiment, that every proper demonstration of respect, esteem and gratitude, should be shown to the guest of the nation; and this our pages abundantly evince. We object not to this dinner; and are ready to admit that the most of the toasts which were given, contain sentiments not unworthy of the occasion. But as Christian Advocates, we do most seriously object against the 12th toast, which is thus expressed: "*Publick Opinion and a Free Press*—'The cherubim and flaming sword,' which 'keep the way of the tree' of Liberty." Whensoever, and by whomsoever, it may be done, we will, while we live, protest—and the more publick the occasion and the more respectable the parties concerned, the more solemnly and earnestly will we protest—against using the language of Holy Scripture, and the sacred transactions which it records, to give importance to concerns or occurrences of a merely secular kind; and especially to give point and brilliancy to a toast at the festive board. We hold all such application of scriptural language and facts, to be dreadfully profane; and as such we will not fail to denounce it. On this occasion, too, it has happened, as it has often happened before, that the *absurdity* of the application, is the fit counterpart of its *impiety*. The Cherubic guard that "kept the way of the tree of life" in Eden, was placed there to prevent all attempts to regain a blessing, finally and forever forfeited. And are the blessings of the tree of liberty forever forfeited? And are "public opinion and a free press" forever to prevent mankind from approaching to that tree, and partaking of its fruit or its shade?—Is this stupidity worthy of a national festival? When men treat divine revelation irreverently, how commonly do they at the same time dishonour their understandings! We cannot forbear these remarks. We are grieved, and it is our duty and our privilege to speak plainly—So far as this toast is concerned, we blush for our Congress and our country.